



**ISLAM IN THE UNITED STATES OF AMERICA:
A STUDY BASED ON RELIGIOUS AND SOCIAL
CONDITIONS OF THE MUSLIMS**

**SUMMARY
THESIS**

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

SUNNI THEOLOGY

BY

ALEEM AHMAD FARUQUI

THESIS

Under the Supervision of

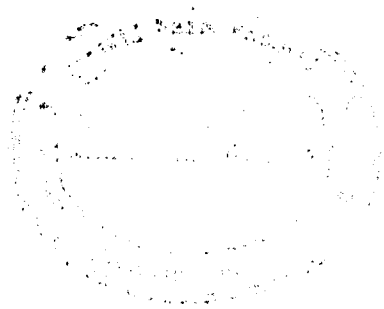
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Summary

THESIS

American society has witnessed an outstanding growth and development of its Muslim community which assures of a bright future for Islam in America. There has been a bipartite influence in the sense that United States of America has in many ways transformed the Muslims, and in turn stands to undergo profound transformation by their presence.

The Muslim population in America has faced a lot of hardships like other minorities but finally they have overcome all the hurdles with their optimistic and healthy approach towards their other fellow citizens. The driving force behind them was no doubt their conviction in the moral values and spiritual exercises put before them by Islam. Their firm belief of the Qura'anic injunction that "you are the best community raised up for humanity, enjoying what is right and forbidding what is wrong" promoted the Muslim community as an example that shall offer the cure for the ills of the American society.

Interaction of the American Muslims with other fellow citizens has created awareness in them regarding Islam. The knowledge also includes its conspicuous tenets alongwith crystal clear concepts regarding the way of a pious and clean life in this material world as well as the other world where a human being has to spiritually live eternally. The most attractive of all the messages put forth by Islam is the message of equality and brotherhood without an iota of consideration of caste, creed, race and colour. This message was well taken over by most of the new converts among American Muslims who felt socially

discriminated because of their dark colour. The numerical growth of Muslims in America has many historical backdrops but the most conspicuous factors have been pertaining to economic and social conditions. In the beginning, colonization and slave trade gave a fillip to the process of Afro-Asian Muslims to reach the land and contribute to the growth of Muslim population but later-on better economic opportunities became the main reason of heavy immigration of Muslim youths from all parts of the world towards America. America was fast developing and needed a lot of extra human resource. Immigrants knew that they can sell their occupational skills for a better standard of life. Another strong reason which can not be overlooked was the better quality of education which attracted more and more students from the Muslim world. Though the minorities in America had to face difficulties at various occasions but in spite of all the adverse situations it was the American secularism which rendered them a sense of moral and material security along with many other advantages such as freedom of speech and expression of their thoughts and peaceful propagation and practice of their religions. The majority within the Muslim minority is of Afro-Americans and native Indians. Then the Arabs from greater Syria and the Muslims of South East Asia are the most eminent as their numbers are concerned.

American Muslim population gradually received higher education. Consequently they became more disciplined, organized and conscious. The education also inculcated in them a sense of conserving their cultural and ethnic identity. The Muslims in USA formed a heterogeneous group due to being from

sixty different countries and thus belonging to different linguistic, national and racial backgrounds. The thread which keeps them bound together is the common religious following and practices. Here the Qura'anic injunction which has kept their flock together is cited "Hold fast to the rope of God all together and do not disperse". It clearly reflects a concern for cultural survival and, unity of diverse ethnic and cultural groups of human beings who believe in Islam.

The educated lot of Muslims from abroad who came to America for a better livelihood and the educated Muslims already settled in America started thinking and planning of the institution which could cater to their social and religious needs all together and could keep their families engaged in leisure hours.

The development of institution building by the educated Muslims was clearly aimed at disseminating the common knowledge of Islamic principles to their coming generations so that they are not deviate from the main stream of Islamic following. The development of common Islamic centres helped them to remain within the folds of Islam and socialize while weddings and burials were performed according to the Islamic rituals. The American Muslims could not keep them aloof from the happenings in different parts of the Muslim world. They also started thinking to organize themselves when the revival and resurgence was a strong theme in most of the Islamic world. Various organizations started emerging and each of them helped the settled ones and also to those who were the new comers. Gradually, one can perceive that with

the emergence of various cultural and socio-political platforms, the leadership also started sprouting and this leadership imprinted on the minds of black Americans burdened down by a history of slavery and a life full of struggle against prejudice, humiliation and hatred that Islam is the only way out of their social and political miseries. As a result of these maneuverings, conversion to Islam became an important factor in history of Black Nationalism in America. Now the institution building among American Muslims had taken a concrete shape and direction. The most formidable challenge today before the American Muslims is to keep pace with modernity without any alteration in their traditional practice of religion. To perceive Islam as a complete way of life which has its own code of conduct on things like marriage, dress, diet, hygiene, worship, work and charity etc. The valuable contribution of all the Muslim organizations of America is to communicate to the present world a positive image of their religion and to counter any bias created by the media. To establish amiable relations with members of other organized religious groups is another spiritual and moral responsibility of these organizations. The American Muslims as well as the European Muslim communities make an interesting subject of study as they are among the pioneers to reconcile the principles and directives of their faith with the reality of their living in technologically advanced and pluralistic societies like America and other western countries of Europe.

The glitter of the modern societies and the openness and freedom in America is very alluring for the younger generations of the Muslims. To save

them from such immoral practices forbidden by Islam, a continuous counseling and monitoring is necessary otherwise they will lose their identity of an ideal community. To meet the challenge, spiritual growth is necessary which could create in them a sense of pride in leading a pious and clean life and become an ideal for other communities who are on the brink of a moral disaster and facing various types of social ills. The American Muslims are supposed and destined to the role of a savior of the society.

The functions of all the Islamic centres, associations and organizations is aimed at spiritual growth rather than 'cultural preservation'. Daawah, defined as providing an Islamic witness or engaging in missionary activity is the central theme of many of the Muslim organizations.

The research work: Present research aims to investigate the religious, social and political status of the American Muslim community in contemporary scenario. Furthermore, it also aims to analyze its pattern of growth from a historical viewpoint. Empirical research methodology has been followed in which a research questionnaire was developed to collect data from the American Muslims. The questionnaire and therefore, all analytical portions were divided into three major sections: section one dealt with the socio-demographic details of the respondents, section two studied religious status of Muslims. Parameters taken for such an investigation were knowledge and practice of five fundamentals of Islam. Section three enquired about the social attitudes and political involvements of the respondents. Another, fourth section was

developed through further interactive analysis of the information from these three sections.

Sample of the study was chosen through non-probability methods via internet connectivity. The questionnaire was uploaded on the internet and respondents, via email were requested to fill out the uploaded questionnaire. More than five hundred response sheets were received but only two hundred seventy were found analyzable.

Percentage, frequency and cross-tabulation were conducted using SPSS software. Results were organized in appropriate tables and illustrated through bar diagrams. The results have been discussed in the light of previous work conducted with the Muslim community in the USA.

Along with the description of the empirical data, previous literature was also analyzed with a historical perspective. The purpose of this analysis was to illustrate the patterns of growth and development of the community of American Muslims.

Results obtained indicate that majority of American Muslims are conversant with all the fundamentals of Islam. Their overall religious status is very good and they rate religious activities and obligations to be very important for them. Regarding social status which addressed issues like assimilation into the American culture, attitude towards marrying a Muslim, attitude towards dating, importance of celebrating religious festivals like Eid, controlling children's TV watching behavior and helping children to judge appropriate TV

programs for them and maintaining family relationships with the people of local culture etc. American Muslims are also highly sensitive towards the global issues which are associated to the Muslim world. They prefer to participate in the American political process and take part in different elections particularly Presidential elections.

Respondents' information was further analyzed by studying the impact of certain socio-demographic factors on religious and social status. Subjects' information was further analyzed on the parameters of their gender, whether they are converted to Islam or Muslim by birth and whether they own a house or rent. Some of the studied dimensions were influenced by these factors, indicating their contingent effect. Overall results indicate that American Muslims truly reflect their socio-cultural and economic status mainly due to their sound educational status and desire to achieve their goals with right conduct and with Imaan.

Present research was a humble effort to briefly explain the events and facts associated with the process of growth and development of social, religious and to some extent economic conditions of American Muslims. If researchers, religious leaders and policy makers use these information, which is a straight forward and impartial presentation, many more creative developments related to the American Muslim community may be heralded.

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CERTIFICATE

This is to certify that **Mr. Aleem Ahmad Faruqi** has carried out his research entitled, “**Islam in the United States of America: A Study Based on Religious and Social Conditions of the Muslims**” under my supervision.

It is further certified that his work is original piece of work and is fit for submission for the award of Ph.D. degree in Sunni Theology.

21/09/2008
22/09/2008
Dr. (Mufti) Zahid Ali Khan
Reader

THESIS



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DEDICATED TO:
MY PARENTS

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September 20, 2008
Aligarh


(Aleem Ahmad Faruqui)

Chapter One

Islam in the United States of America: An Introduction

VEBSIN

Islam, as one scholar puts it, has become an American religion.¹ Not in the sense that it has been 'Americanized', but in the sense that it has become highly visible in America through the activities and growing numbers of its adherents, both indigenous and immigrant. Islam is believed to be the fastest growing religion in the United States today.² Besides African-American Muslims the number of Euro-American³ and Latino⁴ converts is also growing. Although there is no official count of Muslims in the United States and no single figure is accepted by the concerned scholars,⁵ it is commonly acknowledged that Muslims today are a significant minority in the United States, ranking close to Jews.

A study using immigration and census statistics from 1980 and an estimate of indigenous African-American Muslims, puts the number of Muslims living in the United States in 1980 at 3.3 million, which represents

1.5% of the 1980 US population.⁶ According to Haddad (1986a), American Muslim community will supersede the Jews, the second largest religious group, by the year 2015, if they continue to grow at the same rate.

Americans are increasingly becoming aware of Islam as a religion practiced by a large number of their fellow countrymen. Today one comes across mosques in almost all urban centres in the United States, and American people are also becoming aware of such things as Islamic holidays, and practices, values and symbols related with Islam.⁷ American media of late has also started taking note of the community and its activities, although scholarly interest is still limited and focused mainly on the Muslims living in the 'Islamic world'.⁸

Patterns of Muslim Immigration:

America is often called a "nation of immigrants."⁹ The growing Muslim community in the United States is no exception in this regard. It comprises of a 'variety of peoples from more than sixty nations who represent different linguistic, national, and racial backgrounds.'¹⁰

Although it is said that Islam first came to America even before Columbus,¹¹ the present lot of immigrant Muslims in America started pouring in in the latter part of the 19th century. While there were some

Muslims among the African slaves who were brought to work in plantations in the American South in the 18th and 19th centuries, very few of them could retain their Islamic identity.¹²

Muslims immigrated to America in several 'waves', reflecting changes in American immigration policy as well as socio-political and economic environment of the places of their origin.¹³

The first wave of immigrants came between 1875 and 1912, mainly from rural areas of present day Lebanon, Syria, Jordan, and Palestine. The area was then part of the Ottoman Empire, and was known as Greater Syria.¹⁴ Most of these early immigrants were single men looking for better economic opportunities.¹⁵ The second wave of immigrants started just after the end of World War I and the demise of the Ottoman Empire, but a new US immigration law passed in 1924, which set immigration limits by instituting the 'national origin quota system' soon curtailed it.¹⁶

Muslims from places other than the Middle East started arriving in the United States in good numbers during the third wave of immigration that lasted between 1947 and 1960. Unlike most of the earlier Muslim immigrants, those in this third wave were more likely to be from urban backgrounds, and they settled almost exclusively in major US cities like

New York and Chicago. They were generally better educated and more westernised than the earlier Muslim immigrants.¹⁷

The fourth wave of immigration started after 1965, when the system of quotas by national origin was replaced. Under the new system preference is given to relatives of US residents and those with special occupational skills needed in the United States.¹⁸ Consequently the proportion of skilled professionals, such as doctors and engineers, was bound to increase among the new Muslim immigrants. In the early 1990s there were an estimated six thousand Muslim medical doctors in the United States.¹⁹ This trend shall surely increase the leadership potential of the community.

Institution-Building:

The obvious and fundamental institution from Islamic point of view that the America Muslims developed is the mosque. 'The mosque traditionally has played an extremely important role in Islamic society'.²⁰ Apart from its primary role as a place of worship, the mosque in Islamic societies has historically served as a centre of Islamic learning, and social and political activity. In the American context the mosque has also become a locus for maintaining the Muslim identity.²¹ It is 'considered

extremely important in and of itself in helping keep Muslim individuals and families within the fold'²² of Islam.

Most of the mosques in the United States also function as classrooms libraries, conference centres, bookshops, kitchens, and social halls,²³ and are therefore also known as 'Islamic Centres'. Some mosques offer specific services such as job counselling or instruction in English to the immigrant members in order to help them to adapt to American life and society.²⁴ A number of mosques also work for a better understanding of Islam among the non-Muslim Americans.²⁵

The role of *Imam* in US mosques also 'takes on dimensions not normally present in Islamic world.'²⁶ Their responsibilities range from visiting the sick and bereaved to providing family counseling.²⁷ Counselling also involves 'helping fellow Muslims learn to survive in a environment that is often unsupportive of Muslims ideals and values.'²⁸ An *Imam* is also supposed to carry the responsibilities of a *Shaiykh* (religious leader), a *Qadi* (judge), and an *Alim* (a person learned in law and theology). Sometimes an Imam is also expected to appear on local radio and television programmes to talk about Islam.²⁹

Another aspect of institution-building associated with American Muslims is the formation of Muslim organizations. Over the years these organizations have been shaped and reshaped to cater to the changing needs of the community.³⁰

Since most of the early Muslim immigrants intended to return to their countries of origin after making enough money to support their families back home, they did not direct their minds towards institution-building. Besides most of them were illiterate and hence lacked the capabilities and skills necessary to organize the community and build institutions.³¹ Even when they organized it was largely 'in response to certain social incidents and pressures'. The aim of such associations was to keep the children from breaking away, and to provide a place for families to socialize, and for weddings and burials to be performed according to the Islamic rituals.³² A notable example of such an effort is the mosque built in Ross, North Dakota by a small Muslim Community at the beginning of the 20th century. It is considered the first mosque in the United States. Many such organizations, however, ceased to exist when the leadership passed to the next generation. For example, the Ross Mosque was demolished in 1979.³³

After the end of World War II, a new chapter started in the history of Muslim organizations in the United States.³⁴ Muslims in the United States once again became interested in organizing themselves owing to the dramatic growth in their numbers following World War II.³⁵ And this time around their efforts were national in scope, rather than local – as was the case with earlier Muslim organizations.

Although still relatively few in numbers and scattered all over the continent, the Muslims in America began to feel the need for an umbrella organization. The initiative in this direction was taken by Abdullah Agram (Igram), the dynamic leader of Cedar Rapids Muslim community, who organized the first national Muslim conference in June 1952, in Cedar Rapids, Iowa. Four hundred Muslims from all over the United States and Canada attended the conference, and formed the International Muslim Society, with Abdullah Igram as its first president, to coordinate the activities of the Muslims of North America.³⁶ In the third conference of the organization, in 1954 in Chicago, the participants decided to bring all local Muslim organizations under one umbrella, and the Federation of Islamic Associations of the United States and Canada (FIA) was formed.³⁷

Although FIA did little else than organizing its annual conferences, it, however, symbolized the increasing sense of identity and community among the American Muslims.³⁸

FIA was primarily an initiative of second-generation Arab Muslim immigrants. It was to a large extent a result of happenings in the Middle East, particularly the growing popularity of Gamal Abdul Nasser in Arab communities in America, and the pride that Arab-Americans began to take in their heritage.³⁹

Around the same time when FIA was holding its annual conferences, another development was taking place on the campuses of American universities that was going to have a far-reaching effect on the efforts of American Muslims to organize themselves. After World War II there was a dramatic increase in the number of Muslim students coming to the United States for higher education. It was partly a result of the rivalry between the United States and the USSR that led to the establishment of several educational programmes aimed at students from the newly independent Muslim states in Asia and Africa, and partly of the official policies of individual Muslim countries to send students for higher education to the developed Western Countries.⁴⁰

As more and more students arrived from the Muslim world, several associations of Muslim students sprang up on the campuses of American universities. By the early 1960s these students' organizations felt the need for a national student organization, and formed the Muslim Student Association (MSA) in their first national conference in Urbana, Illinois, in 1963.⁴¹ MSA worked in a systematic manner and organized an elaborate network with chapters in every major campus. These chapters would eventually serve as nuclei of an emerging professional class of Muslims in America. In fact the origins of many of the present Muslim organizations in the United States can be traced back to the Muslim Student Association.⁴²

Organizations like MSA helped in renewing the discussion among the Muslims in America about 'developments in the Islamic world and contemporary trends in Islamic thought.'⁴³

Gradually the MSA began to dominate community activities as a large number of recent immigrants found it most Islamically committed.⁴⁴

The majority of these recent Muslim immigrants were university graduates – "part of the 'brain drain' of persons who have joined the ranks of American professionals."⁴⁵ Although economically integrated into the American middle class, many of them have shown a greater commitment

to Islam than their predecessors, and a greater concern about maintaining an Islamic identity in a non-Islamic society.⁴⁶

As MSA grew more popular, its student and campus-oriented structure proved inadequate in the new situation. Finally in 1981 the MSA and its affiliate organizations formed a new organization by the name of Islamic Society of North America (ISNA).⁴⁷

ISNA (and its predecessor) has since come a long way from where the FIA left off. However, ISNA differs from FIA in two crucial aspects. One is its assumption of a firm ideological structure and commitment to Islam. And another is its non-ethnic nature reflective of the diversity and internationalism of Islam.⁴⁸ Unlike the FIA, which is perceived as the organization of the descendents of Arab Muslims from Lebanon and the Fertile Crescent, the new organizations, such as ISNA, are led and financed by immigrant Muslims, though many second-generation Muslims have joined their ranks.⁴⁹

The Muslim students in America started organizing themselves at a time when Islamic “revival” or “resurgence” was a strong theme in most of the Islamic world. Islamic movements and their suppression by the

respective governments was strongly etched in the political memory of most of these students coming from different parts of the Muslim world.

It is important to understand the background against which the Muslim students in America started their organization-building activities. Around the time when the MSA was being founded many significant events were taking place in the Islamic world. In Iran a struggle for power was going on between Khoumeini's supporters (mostly students) and the Shah's regime. Khoumeini was eventually expelled from Iran, in the same year in which MSA was formed, after his students staged a bloody uprising. In Pakistan the Jamaati Islami, an Islamic party committed to the formation of an Islamic state, was banned and its leader and founder, Maulana Maududi, sentenced to death. Ikhwan supporters were incarcerated in Egypt and its leader, Syyid Qutb, was arrested and executed. In Indonesia the Masjumi Party was banned and its leader, Nassir, jailed. The Algerian revolution was nearing its final stage.⁵⁰

This phenomenon did not leave the Muslims living in the West, including the United States, untouched. It generated among them a renewed interest 'in deepening their own faith,' which led to their

increased participation in religious activities. Islamic identity took precedence over identities of occupation, national origin etc.⁵¹

Many recent immigrants perceive Islam as a complete way of life, which has its own code of conduct on things like marriage, sex, dress, diet, hygiene, worship, work, charity etc. The function of the mosque and Muslim associations for them is not merely to provide a space for Muslims to socialize, but as a means to create an 'ideal community'. Their priority is spiritual growth rather than 'cultural preservation.' *Dawah*, 'defined as providing an Islamic witness or engaging in missionary activity,' is the central theme of many of the new Muslim organizations.⁵²

One can infer the changing perception of the appropriate role of Muslims and their institutions in North American society by a comparison of the mottos of the two umbrella organizations – FIA and ISNA. While the former – the Quranic injunction to “hold fast to the rope of God all together and do not disperse” – reflects a concern for cultural survival, the latter – the Quranic injunction that “you are the best community raised up for humanity, enjoining what is right and forbidding what is wrong” – promotes the Muslim community as an example that shall offer the cure for the ills of the American society.⁵³

Black Muslims:

Parallel to the developments in the immigrant community and mostly isolated from it, a section of African Americans assumed a Muslim identity for themselves as part of their fight against racism in American society. Taken as a whole Black Muslims are the largest group of Muslims in the United States.⁵⁴ They constitute some 30 percent to 40 percent of the American Muslim Community.⁵⁵ Since "African American Islam," in its many forms, developed without any substantial links to the historical Islamic world,⁵⁶ it developed a variety of Islam faith, which the immigrant Muslims judged as 'deviant', 'based more on their leaders' understanding of social justice than on an orthodox interpretation of Islam.'⁵⁷

Taken up by such charismatic leaders as Noble Drew Ali, founder of the Moorish Science Temple in 1913, and Elijah Muhammad, founder of the Nation of Islam, during 1930s, Islam became a source of pride and self-knowledge for Black Americans burdened down by a history of slavery and a life full of struggle against prejudice, humiliation and hatred. Gradually conversion to Islam became an important factor in the history of Black Nationalism in America. It also became 'a means of rejecting Christianity, which was perceived as a racist religion belonging to white people.'⁵⁸ It was Noble Drew Ali who first propounded the theory that

Islam is the religion of the Moors and the Asiatics while Christianity is the religion of white peoples. Marcus Garvey, the founder of the International Negro Improvement Movement, on the other hand initiated the 'black to Africa' movement.⁵⁹ Islam for some African Americans thus stood for the lost African heritage.⁶⁰

Elijah Muhammad (born Elijah Poole) was influenced by both Noble Drew Ali and Marcus Garvey, though he attributed his teachings to a 'mysterious' figure named Fard Muhammad. Fard was deified by the members of the Nation of Islam, and was in some sense a god-figure and Elijah Muhammad was the messenger.⁶¹

Elijah Muhammad, however, succeeded in forming a very strong organization by the name of 'Nation of Islam'. His teachings appealed primarily to the urban lower class Negroes, who had migrated from the South of America where racism was the strongest.⁶²

Some of the main features of the Nation of Islam were: A charismatic and centralized leadership; a well-organized militia, the Fruit of Islam (FOI) - consisting of ex-servicemen and charged with protecting the community and its institutions; a business organization comprising of a bank, a fishing company, and a chain of restaurants; highly disciplined

educational institutions called universities of Islam (now renamed as Sister Clara Muhammad Schools); and a national network of temples.⁶³

The Nation of Islam reached its pinnacle of popularity with the entry of Malcolm X, also known as El-Hajj Malik El-Shahbazz. It was Malcolm X who first made his doubts known about the authenticity of Elijah Muhammad's version of Islam.⁶⁴ He was expelled from the party in 1963 and assassinated in 1965 'in a mysterious way' while beginning to deliver a speech at New York.

However, it was Warith Deen Muhammad, son of Elijah Muhammad, who transformed the Nation of Islam into a mainstream Muslim Community.⁶⁵ He ascended to the leadership of the organization after the death of his father in 1975. At an earlier stage he had been expelled from the movement but later rehabilitated and declared successor by Elijah Muhammad before his death. In 1976 Imam Warith Deen Muhammad declared that his father was not a prophet and thus started the process of bringing the ideology of the Nation in tune with the theology of orthodox Islam.⁶⁶ The organization was renamed the 'World Community of Al-Islam in the West', and later in 1980 the American Muslim Mission. Black Muslims were now called Bilalians after the

African companion of the Prophet Muhammad (peace be upon him). The mouthpiece of the organization, Muhammad speaks, was renamed as *Bilalian News* and latter as *The Muslim Journal*. The places of worship and assembly of the Nation of Islam, which were earlier known as temples, were renamed as mosques. The leadership of the organization stopped preaching racial hatred against the white man and the FOI was disbanded.

However these changes did not please many in the organization and they separated under the leadership of Minister Louis Farrakhan and retained the old name, teachings and form of the organization.⁶⁷

Muslim Leadership in America:

The leadership of the Muslim community in the United States has been mainly in the hands of 'lay volunteers' motivated by their concern about the 'maintenance of their heritage' and the need to keep the next generation within the fold of their faith.⁶⁸ They have established several printing presses, book distribution centres, and magazines to guide the faithful. Besides radio and television broadcasts on Islam, audio and video tapes of sermons are also distributed through national networks.

In the last several decades first-generation South Asian Muslim Americans, many of whom are skilled professionals, have taken a lead in

the development of Muslim organizations and in lay leadership of mosque committees.⁶⁹ Indian Muslims, Pakistanis, and Bangladeshis share a history of political struggle with white colonial rulers. And apart from their impressive command of the English language, they come to the United States with different degrees of experience in democratic practices, particularly student politics.⁷⁰ Some regional studies conducted in the United States have also shown that Indians and Pakistanis are ahead of Arabs (the other largest immigrant Muslim group in the US besides South Asians) with respect to education, occupational level, and household income.⁷¹ This overall position of privilege gives South Asian Muslims an edge in leadership potential in religious and temporal matters.⁷²

There are now mainly three different types of people involved in the task of institution-building among American Muslims: the first are those (mostly immigrant) Muslims whose activities are rooted in the MSA heritage. The second are the African-American Muslims led by Imam Warith Deen Muhammad, leader of the American Muslim Mission (formerly Nation of Islam). And third are those small orthodox Muslim groups that already existed in the African-American Muslim community well before Warith Deen Muhammad's transformation of the Nation of Islam.⁷³

Challenges before the Community:

American Muslims today face a variety of challenges. Many of them are similar to those faced by other minority communities in America, whereas some are specific to Muslims, owing to the special character of Islam. Some of these challenges have a precedent in the Islamic history, whereas some are unique to the American context.

It has happened very often in the Islamic history that Muslims have found themselves living in a non-Muslim majority state or society in different parts of the world where they were not the dominant group. So a number of concepts have developed over time that determine the response to such a situation. The most important of them are *Hijra* (migration), *Jihad* (holy war, or more broadly struggle), and *Da'wa* (missionary work).⁷⁴ One can see from the activities of the Muslim organizations in America that most of them have taken *Da'wa* very seriously.⁷⁵

There are, however, certain challenges, which Muslims are facing in America, no Muslim community anywhere in the Muslim world has faced before. Most of them are related to the problems of adjustment to the conditions created by modernization and globalisation, such as industrialization, secularisation, urbanization, and individualism. In fact

not only Islam, but also all the 'traditional religions,' especially in the first world, face these challenges. Some people have gone even so far as to say that there is an inherent contradiction between 'traditional religions' and modernity, while others say that these religions need to be significantly altered before they can adjust to the needs of the modern society.⁷⁶ However, between all this the Muslim community and its institutions continue to thrive in the United States. There are over 1,200 mosques and Islamic centres in the United States today.⁷⁷

One of the biggest and foremost challenges faced by American Muslims is the question of identity, as maintenance of identity is one of the most crucial elements in the history and development of any social group.⁷⁸ For the American Muslim community to maintain its identity meant to maintain the Islamic way of life in a predominantly non-Muslim secular country.

Since racial prejudice in America was particularly severe in the era before the civil rights movement of 1960s, the response of many Muslim immigrants was to hide their religious identities.⁷⁹ They would often change their names and refrain from dressing in a way that would make them appear 'different' from other Americans. But as the Muslim

community became larger, more educated, and more articulate, it became more assertive and proud of its religio-cultural identity. To consolidate its identity the community developed various institutions such as the mosque, Muslim organizations, publishing houses etc. Today one can see Muslims pray in government offices, in the offices of corporate firms, and other places where they are employed in America. This reflects the growing self-confidence and sense of security of the American Muslims.⁸⁰

Muslim intellectuals and leaders have also played an important role in consolidating the Islamic identity of American Muslims by providing an appropriate theoretical framework for this purpose. They have been able to interpret Islam in a way that is relevant to the life in the United States as well as the modern world,⁸¹ which made it easier for the American Muslims of all backgrounds to relate to Islam. Prominent among these men were people like Ismail Al-Faruqi, Seyyed Hossein Nasr, and Fazlur Rahman to name a few. These people became a significant part of the American academic scene at a time when the Muslim community in the United States was taking the challenges of living in America head on, and was in search of sophisticated and relevant interpretations of Islam. Their ideas also reached the Muslim world through students returning back home, often to take key positions of leadership in their countries.⁸²

Related to the question of identity is the challenge of building bridges within the ethnically and racially diverse Muslim community in the United States. American Muslims are 'neither racially homogenous nor ethnically monolithic,'⁸³ and therefore it becomes necessary for them to take concrete and conscious steps towards the integration of the community and thereby enhance their bargaining power in the American socio-political set up. Most immediate is the need to bring the immigrant Muslim community closer to the native African-American Muslims, the largest Muslim group in America, and spare the American Muslim community the tragedy of racism. This is not an easy task considering the fact that the two communities have historically developed in near isolation from each other. And since the two communities have a, by and large, different set of problems, and perhaps also different perceptions about similar problems, their response to some of the challenges facing the Muslim community in America has also been different.⁸⁴ However, there have been some positive developments in this regard lately. Warith Deen Muhammad in particular has played a leading role in bringing the two segments of the community together, both physically and psychologically. He has encouraged the association of Black Muslims with other Muslims in America. He has also sent their delegations to Mecca and other parts of the

Islamic world.⁸⁵ These days one can see 'Bilalians' at Friday prayers, Eid prayers, and in the functions of different immigrant-run Muslim associations in America.⁸⁶

After identity and internal cohesion of the community the most important challenge before the Muslim community in America is the negative image of Islam and Muslims as portrayed by and reinforced through the all-pervasive mass media. Things like Palestinian-Israeli conflict, the oil crisis of 1973-74, Iranian Revolution, and terrorism as reported by the media have largely shaped the perception of American public about Islam and its adherents. Although almost all of this news is 'foreign news,' not concerning the Muslims living in the United States, it is heavily tilted towards the depiction of violent events and actions.⁸⁷ Unfortunately, when a Muslim commits a crime his religion is duly emphasised by the media. Moreover, media package news 'in ways that make Muslims look bad.'⁸⁸ The negative stereotypes of Islam and Muslims portrayed in news and movies continue to dog American Muslims.⁸⁹ The news media blindly and falsely accused Muslims for the bombing of the Murrah Federal Building in Oklahoma City in April 1995, which resulted in a rash of anti-Muslim attacks.⁹⁰ American moviemakers also find it acceptable to characterize Muslims in bad light.⁹¹ Muslims are generally

depicted as terrorists, plane hijackers etc. In their depiction of Muslims and Arabs the American movie producers have almost exclusively focused on conflict and violent activity.⁹² The violent events of September 11, 2001 have only added fuel to the fire. These events were certainly a blow to the image of Islam in America.⁹³ Unfortunately the media again managed to establish a link between Islam and terrorism.⁹⁴ As results of these negative portrayals, a number of mosques have been subjected to attacks and threats in times of crisis.⁹⁵

However, American Muslims now understand the need to communicate about their religion and their community in order to present a positive image of Islam and the Muslims in America. Most of this communication is done through prominent Muslim organizations such as Islamic Society of North America (ISNA), the Islamic Circle of North America (ICNA), Muslim American Society (MAS) of Warith Deen Muhammad, and by some major educational foundations such as IQRA, and publishing corporations such as Kazi in Chicago.⁹⁶ There are certain Muslim organizations that are especially devoted to improving the image of Muslims in America, such as Council on American-Islamic Relations (CAIR) and Muslim Public Affairs Council of California. In addition there are groups focusing exclusively on media like Islamic Media Foundation

and Islamic Information Service (IIS). Some Muslim groups have also established websites and mailing lists accessible to journalists seeking information about the Muslim community.⁹⁷

Participation in mainstream American politics is another issue that evokes strong responses from different sections of the American Muslim community. While the African-American Muslims stayed away from politics in America because of their distrust of the white society and its controlling institutions, the early immigrant Muslims remained aloof from politics for entirely different reasons. Coming from countries with little or no democratic culture, they remained apathetic to politics in the United States.⁹⁸ However, things started changing in the 1980s. After a decade-long debate ISNA decided to engage in political activities in North America in 1986. Same has been decided by the followers of Warith Deem Muhammad.⁹⁹ American Muslim groups that focus on US politics are the American Muslim Alliance (AMA), American Muslim Council (AMC), Muslim Public Affairs Council (MPAC), and Council on American-Islamic Relations (CAIR). Together these four make the American Muslim Political Coordinating Council (AMPCC), which among other things encourages Muslims to run for electoral office.¹⁰⁰

Another challenge before Muslims in the United States is to establish amiable relations with members of other organized religious groups, especially the various American churches. In fact there has been some substantial progress in this direction of late. More and more American churches have recognized the right of the Muslim community to freely practice their religion in America.¹⁰¹ Besides, in most major American cities, Muslim associations and individuals have been included in interfaith groups, or new ones have been created for this purpose.¹⁰² American Muslims in turn have emphasized the closeness of Islam to Christianity and Judaism, especially the former. They point out that both religions are monotheistic in nature and that Jesus holds a place of great respect among Muslims. In this way they also counter the ignorance of Americans about Islam.¹⁰³

Muslims in America also face some day-to-day problems due to the obligations and responsibilities that the practice of Islamic faith involves. For example, there is the problem of trade in goods prohibited (*haram*) in Islam such as alcohol, pork etc. The question of interest in financial transactions is a bone of contention between the rigidly orthodox Muslims and those who would like to make certain adjustments to the American society and thereby avoid financial and social marginalization.¹⁰⁴

And then finally there is the challenge of teaching Islam to the younger generation. There is great enthusiasm among young American Muslims to learn about Islam. They learn about Islam not from the all-pervasive social context but mostly from textbooks, which are taught in an American social context. Young American Muslims rely heavily on books, videos, cassettes, and Internet to know about Islam.¹⁰⁵ Several hundred weekend schools have also been established for this purpose.¹⁰⁶ There are also some 200 full-time Islamic schools in America, which are preferred by a quarter of immigrant American Muslims.¹⁰⁷

Studying American Muslims:

Interest in American Muslims has grown in academic circles due to the dramatic increase in their numbers over the last couple of decades and due to the development of their distinct institutions across the United States.¹⁰⁸ And also because 'Muslims are an increasingly important part of the socio-political landscape in the United States.'¹⁰⁹ Moreover, Muslim communities in the West make an interesting subject of study as they are among the pioneers who are trying to reconcile the principles of their faith with the reality of living in industrially advanced and pluralistic societies.¹¹⁰ It is almost certain that owing to the growing industrialization of the third

world countries, including the Muslim ones, and the rapid globalisation of the world economy resulting in large-scale transfer of capital and labour between the nation-states, other Muslim communities living in traditional Muslim homelands will face similar problems, as experienced by American Muslims today, in a not so distant future. Since the transformation of societies due to industrialisation and modernization inevitably raises moral, and therefore religious, questions American Muslims shall serve as an example, or at least a reference, to other Muslim communities who will face these questions later on. Indian Muslims in particular can gain a lot from such studies. They are a significant minority living in a multicultural country that is rapidly moving towards modernisation, industrialisation, and globalisation.

Chapter Two

Development of Muslim Community in the United States of America: A Historical Perspective

Just to appraise the readers of the main events and incidents contributing to the initial stages of the growth of Muslim population in America, the detailed description of these historical happenings are given ahead with all the relevant references for the interested readers. Glimpses of various leaders, organizations and institutions and their working and the influence they exerted has been gleaned here to provide at least a bird eye view of the facts and figures mentioned in various publications pertaining to the subject matter or the focal points emphasized. Since the beginning, a lot of change in the social and religious conditions of Muslims in USA can clearly be visualized by going through the efforts made by the researcher.

Regarding development of Islamic community in the USA, some basic historical facts revealing the way how Muslims from western Africa reached USA, their second homeland. Furthermore, how they took part in American independence struggle have been briefly stated here. Many of these slaves gained eminence by taking part in the political struggle of America. A substantial portion of these slaves brought to the soil of America were Muslims. Some of

them viz. Ismail Hall, Mohd Ali Ibne Said and Abdul Rehman Ben Ali took the reins as their leaders. Their contribution can not be undermined since they were ready to shed every drop of their blood to defend the Islam. Later, on the opening of Suez Canal, Muslim immigrants from greater Syrian region started reaching America. Their leadership was taken over by some non-Arab natives of America. The names of these non-converted Muslims such as Mohammad Alexander Russell Elijah Mohammad can not be overlooked since one of these pioneers was appointed by the US president as American counsel for Philadelphians. They founded University of Islam, translated the Qura'an in English language and also started news paper 'Muslim Sunrise'. The first young Muslim women association for the aid of dependent children, widows and the elderly person was one of the remarkable services offered to the community. Weekly paper, American Muslim Journal, founding of Muslim Student Association (MSA) and the Islamic library were some notable features of twentieth century which helped in the development of Muslim community and the Muslims were now conspicuous by their participation in almost every field such as political administration, sports, culture, science, technology and social sphere etc.

In the first decade of 21st century, a book by Y. Y. Haddad has been published by the Oxford press. This book has very explicitly taken up certain social, religious and political issues related to the Muslim community in America. Starting from the reasons of growth of Muslim population, one of

which was liberalization of immigration laws, the writer has presented a lucid description of other events such as establishment of prayer halls and other assisting organizations to defend Muslims from any discrimination and defamation. The contribution of Warith Deen Mohammad in bringing Muslims to mainstream Islamic teachings. The Muslims to a great extent may involve in the public life of America was vehemently supported by the majority of the Muslim, though some opposition was also noticed in this issue. Despite differences among various groups regarding Islamic doctrines they all became the part of Islam reawakening during European colonial control. The most pragmatic direction of thinking was propagated by Warith Deen Mohammad who promoted the idea that American Muslims are simultaneously part of the worldwide Muslim community of believers and of the pluralistic American society. The survival of the community is seen to be dependant on its participation in forums where public policies are debated, formulated and implemented. Muslims should focus on how American legal and political institutions affect Muslim lives. To achieve the objective Muslims need to adopt some measures such as lobbying, voting and coalition building etc. Some of the leading Muslim organizations cited the example of India where they are deeply involved in the political life of the country. The leading Muslim organizations advocating the political involvement are AMC, CAIR and MPAC. The courts in America have given relief to the Muslim workers for the religious accommodation such as performing the prayers and wearing of beards.

Moreover, in schools the teaching of Arabic and some important Muslim holidays were requested to be allowed by some organizations. One example of anti-Muslim stereotyping of media and its reaction in the Muslims compelled the print media to apologize and Muslim students were offered internship in journalism. Though, there have been sporadic incidents of violence against Muslims due to their unflattering portrayal by the entertainment industry but in spite of it New York World Trade Centre attack was condemned by the Muslim organization such as AMC and MPAC etc. As a result of continuous efforts of AMC the Muslims have started receiving the Government attention such as President of America addressed on the occasion of Ramadan and the first lady Hillary Clinton conducted Eid celebration. During Clinton government many Muslims were appointed as various commissioners and as ambassadors. Despite these initiatives Muslims are acutely aware that senior Government officials often have failed to confront anti-Muslim stances in their departments. Interaction with other groups in the area of interfaith relations is organized for the sake of creating a better understanding and sense of attachment MPAC has been active and it has earned some positive results. Improvement in Muslim-Catholic relations along with a dialogue with United Methodist Church proved fruitful as far as religious accommodation of Muslims is concerned. Relations with Jewish community could not be smoothened because of many discordant issues. One of the major hurdles was that the Jewish groups place the issue of Israel ahead of any common concerns in dealing with fellow American Muslims.

However, of late there is some effort by some Jewish leaders on local level to engage some Muslim Imams' services to make a call for checking the rumor mongering and calls for a fact-based discourse. Muslim public affairs group has been able to make stereotyping of Muslims a matter of public debate involving incidents of discrimination and defamation. This group has also been able to garner support and mobilize Muslims to manifest their concern regarding treatment of Muslims by Government, Media and Civic groups.

Regarding representation of Islam in the language of Law K. M. More has cited the example of Ramzi Yousuf who told the judge during his trial for bombing World Trade Tower that it is America and Israel who have invented terrorism and used it every day for furthering their interests without the slightest consideration for human lives. He alleged that Americans have killed thousands of innocent civilians in the wars whether it is Japan or Vietnam. Therefore, it is necessary to use the same methods against them because this is the only language they understand. The judge, Kevin Thomas Duffy cherished yummy before sentencing him to life imprisonment. He cited from Holy Qura'an that violence against innocent people is not advocated in Islam . It is you Americans who asked for the death of civilians and innocents. It will be quite pertinent here to mention Master Wallace Fard Muhammad's Nation of Islam a movement of black Muslims out of which Black Nationalism emerged. It was basically a search for an identity in America. Elijah Muhammad who had a large and strong following was the successor of this movement. The movement took a wrong turn

because a pseudo Islamic ideology put away from real Islam. It was Malcolm X who studied Islam did prolonged trips to Mecca and then started preaching real Islam much to the dismay of leadership in Chicago. Elijah Mohammad who earlier propounded that "Allah in the person of Master Fard Muhammad confronted him in 1930 and for the following three years, explained to him the history of significance of the black Nations." Earlier Elijah Muhammad and his followers consider Wallace Farad Muhammad as the Mahdi. This was very contradictory as pointed out by Malcolm X. The majority of black Muslims of America who were not educated and belonged to the lower class of the society were befooled by a few better educated persons and these leaders exploited their ignorance and blind faith and quite often because their leader and later on mantled the role of spiritual leader. When the education spread in Afro-Americans they gradually started coming to the mainstream of Islam. In bringing this change full credit goes to Imam Warithuddin Mohammad who told people that true Islam is a religion for all people it has a universal appeal and it can not be merged with black nationalism which was a movement against racial discrimination but later on took a turn and its followers started advocating racism themselves. The rising self-assertion of Muslims became a threat for the Christian and Jewish Americans and the Muslims both Sunnis and Shiites who earlier coexisted were divided after the Iranian revolution into two different organizations. Moreover, a Sufi order was also introduced in the immigrant and black Muslims founded in 1910 by the Indian Sufi Hazrat Inayat Khan later on

carried on by his son Vilayat Khan. Among the many achievements of the Sufi order of the West is the Omega Institute, a major vehicle for the new age community in America and abroad. The distinguished Arab American Muslim Scholar and activist Ismail al-Faruqui (1921 - 86) argues that it can not be a coincidence that so many Muslims migrated to the western world. It must be the design of God. Muslims should see themselves as ambassadors of Islam with a mission to bring Islam to Western society. In spite of advocating unity by Islam, the most divided community in America and rest of the world is of Muslims. Islam's presence in America is based on two factors: First, immigration from Muslim lands and Second, conversion of both whites and blacks to Islam. Due to monitory influence of the Gulf States including Saudi Arabia, a lot of changes have been witnessed. It is their effort to bring all the Muslims of America in the mainstream of Islam and through propagation organization funded by Gulf states and Saudi Arabia have achieved success at least to the extent that black Islam was renamed "World community of Al-Islam in the West" and the followers "Bilalians". The main publication, 'Muhammad Speaks' was renamed 'Bilalian News'. A new image of black Muslims as an integral part of mainstream of Islam was professed temples were renamed as Mosques.

Amir Nashid Ali¹¹¹ Mohammad has cited various important historical events which have been listed below:

- At least 20% of the Africans brought to the US were Muslims from empires governed by Islam. They initially came from coastal and interior regions of Songhai, Ghana and Mali.
- *Gullah/Geechee* are the earliest group of Afro-Americans who came from different ethnic groups of west Africa. They still retain most of their African heritage that is language, folktales, music, beliefs, art & crafts etc.
- In 1312 African Muslims arrived in the Gulf of Mexico for exploring American interior from West Africa.
- Al-Idrissi's book mentioning the discovery of a new continent by some Muslim explorers let Christopher Columbus to arrive in new world along with few Muslims.
- In 1777, Morocco was the first country to recognize the independence of the US and later in 1787, a treaty was signed with George Washington. And in 1790 special status given to Moraccans by Moors Sundry Act.
- Many American slaves had fought for American independence along with their masters like Peter Salem who shot British Major Pitcairn in 1775 at the battle of Bunker Hill.
- Between 1731 to 1867 more than 10 million slaves were brought to America from Africa out of which 15-30% were Muslims called *Mandinga*.

- After 1730s many of these slaves became famous like Job Ibn Sulaiman, Ibrahim Abdul Rehman, Bilalib (Ben Ali) etc.
- Some of these slaves came to America from powerful and prominent families. They were as teachers, cavalry leaders, religious leaders etc.
- Osman, a slave who came to America by 1790s later became leader of Dismal Swamp Maroon Community from 1852 to 1860 and his leadership for US Government service became useful during 1860s against confederate states of America.
- In the American civil war, at least two Muslims are known to have fought in the war. Mohammad Ali ibn Said and Ismail Hall.
- Paul Caffy was a descendent of a Muslim family in Ghana was the first black who petitioned American government to free every slave and allow those desiring to leave America.

Muslims in the 19th Century:

Yarrow Mamout who later rose to become a landowner in Washington D.C. in 1807. His ancestors were from Shepherd Kings of Egypt. Lamen Kebe was from an elite and sophisticated class of Africans. A teacher well versed in Arabic. In 1835 he returned after servitude mentions 30 books written by his people. His descendants were the earliest converts to Islam south of Sahara. Ibrahim Abdulrehman rose to become a slave and later plantation manager in

Mississippi called prince of slaves because of his dignity and piety. He wrote various articles and letters to US dignitaries and was able to get his freedom.

Omar ibn Said was a descendent of Arab Muslims who migrated to West Africa in the 7th Century. He was a teacher and lived in slavery in South and North Carolina. He was a very pious Muslim who wrote short stories and autobiographies.

Salih Bilali also became a slave manager in Georgia. He created a Muslim community on Georgia's sea island. He was very active in the war of 1812. He was also a pious Muslim and his descendants Robert Abbott founded Chicago Defender.

Bilali Mohammad or Ben Ali was also a slave at Georgia. He was a man trained beyond the Qura'anic education and his manuscript excerpts are derived from Maliki school of thought which was predominant in West Africa. He started one of the first Muslim communities in America. He was a slave manager and defended them on various occasions. Once in war of 1812, Bilali warned British that his men would defend the island with their lives and property.

Mohammad Ali bin Said came to US from Caribbean around 1810. He came to America as a free man unlike other Afro-Americans and worked as a teacher. During civil war he rose from a corporal to sergeant in the regiment of Massachusetts.

Captain Harry Dean's family came from Morocco and was wealthy merchants in Philadelphia. He followed his family's Islamic traditions and was associated with Muslim Mosques in London and distributed Islamic literature in various parts of America.

- In 1869 after opening of Suez Canal numbers of Yemenis also started coming to US.
- In 1875, the first small wave of Muslim immigrants arrived from greater Syrian region (Syria, Lebanon and Palestine).
- Punjabi's also started coming from India.
- In 1893, Mohammad Alexander Russell Wells was the first known white American convert to Islam. At the World Congress of Religions he delivered two lectures "The Spirit of Islam" and "The Influence of Islam on Social Condition". He was converted in 1888. In 1897 he was appointed by the US president as American counsel for Philippines. He was an activist for Islam in America.
- Elijah Mohammed was a Georgian Muslim and was leader of The Nation of Islam from 1934 to 1975. In 1954 he opened the first Islamic school in America called University of Islam in Chicago. In 1954 he had more than 50,000 followers.

Excerpts of main event reported in an edited volume by Y.Y.Haddad¹¹²

The American Muslims community has experienced rapid growth over the past three decades. This in part was a result of the movement triggered by

the decision of wraith Deen Mohammed to move the Nation of Islam to mainstream Islamic teachings. It also reflects the growing number of immigrants from Muslim majority countries since the 1965 liberalization of immigration laws. Muslims have established more than 1,200 mosques and prayer halls in America, the largest numbers of which are found in California, New York, Michigan, Illinois, and Pennsylvania. (Muslim in America public life by Mohammed Nimer in above book) pp. 169

In addition, 200 Islamic schools have been established to offer education to thousands of students, and dozens of social service and relief organizations have been organized to provide assistance to women, children, and the needy at home and abroad. PP. 169

Several Muslim public affairs groups have emerged locally and nationally since the early 1990s working to defend Muslims against discrimination and defamation, to give them a voice in the public arena, and to represent their needs before governmental and nongovernmental bodies, (groups that ideology themselves as Islamic and work to carve out a place for the Muslim community in the American mainstream.) PP 169

The debate over American Muslim Involvement in Public Life.

Most of the concerns raised by Muslims in the United States have centered on issues of religious belief and practice. Increasingly, there is also discussion and debate as to whether Muslims should take part in American political and social institutions. Majority of Muslims favor involvement in American public

life, there are still many who oppose any Muslim identification with the “American Muslim identification with the American system. According to one interpretation Muslims should not assimilate into the institutions of the unbelievers PP169.

Muslims who maintain such a view do not necessarily believe that all American values are contrary to Islamic principles or that the pursuit of individual happiness in this world. Most of them put their children in Islamic or home schools, advocate the development of Muslims social, educational, and economic institutions, and limit interaction with non-Muslims to matters of absolute necessity. Some believe that involvement in American politics eventually will corrupt Muslims and make it harder for future Muslim generations to lead a moral life dedicated to following the commandments of God. The Tabligh Jamaat (transmission of Faith Group) group favors this position. PP 170

Apart from this a number of other groups sympathize with international Islamic movements, such as the Ikhwan Muslimun, or Muslim Brotherhood (founded in Egypt), who have immigrated to the United States. One such group is the Muslim American society, headquartered in Virginia, which describes itself as part of the “world wide Islamic group” other groups that were established outside the united states sympathizers include the Islamic call group (tabligh jamaat) which was founded in India. Various Sufi orders, founded centuries ago in several parts of the Muslim world. Salafi groups (those following the model of

the prophet and his companions), and Hizbul tahrir, (liberation party) which was founded in Jordan. Despite differences in the articulation of Islamic doctrine among these groups, they all grew as part of Islamic reawakening during the European colonial control of most of the Muslim world. They emphasize the need to preserve the individual Muslim character and the unity of the Muslim ummah (community of believers) PP170

The various Sufi orders in the united states stress spiritual issues and usually stay away from issues that involve politics except sheikh Hisham qabbani 's Islamic supreme council. These groups include two men salafi groups The Islamic assembly of North America (IANA) and Quran and Sunnah society, both based in Michigan. And Tabligh Jamaat. Some Salafi supporters follow the late Hadith scholar Nasir aldi al albani who advised against involvement in politics even in Muslims countries on the ground that it would serve to correct Muslims.

Other small groups, such as Hizbul Tahrir, hold the view that America is dar al-kufr (the adobe of disbelief) and that Muslims should devote energies to reestablishing the Islamic Caliphate state that was abolished by Mustafa Ataturk of Turkey in 1924. Advocating isolation from state institutions, the polemical debates over contemporary social and political affairs. PP170

Larger groups, such as the Islamic Circle of North America (ICNA) promote the notion of America as dar al da wah.abode of Islamic call). They believe that Muslims should maintain their identification with the universal

Islamic community. As a primary objective, but as long as they can propagate Islam freely in America, they should engage society and government at any level where they think that they can make a positive contribution. ICNA leaders have taken more interest in social involvement, such as any abuse all local level and local publicly. ICNA members in New York. Headquartered, voted with enthusiasm for the Muslim candidate Muhammad Mahdi (who won about 65,000 votes) for a seat in the united states. Senate in 1996.

Other groups such as Islamic society on North America (ISNA) based in Plainfield, Indiana, and Warith Deen Muhammad's Mslim American society, based in Chicago, Illinois. Take a more pragmatic line, promoting the idea that American Muslims are simultaneously part of the worldwide Muslim community of believers and of the pluralistic American society, PP 172

The MAS website carries links to news articles about Islam and Muslims but does not generally address issues such as Muslim political participation in the United States. The group's secretary general, shaker Elsayed, however, has delivered sermons at the Dar al-Hijrah Islamic Center, in Falls Church, Virginia, in which he called on Muslims to cast their votes in American local and national elections. Leaders of these major community development organizations stress the Islamic exhortation of enjoining what is good and avoiding what is bad. This position is rooted in the realization that the United States is a world power whose influence permeates sociopolitical interactions even in Muslim-majority

countries. Thus, engaging the institutions of government is deemed desirable by Muslims who believe Islamic values offer guidance to humanity.

The Muslim absence in public debate has left the community vulnerable to scapegoat and alienation. From his standpoint, PP171

The survival of the community has been seen to be dependent on its participation in forums where public policies are debated, formulated, and implemented. Muslims should focus on how American legal and political institutions affect Muslim lives. American institutions offer Muslims equal opportunity. PP172

All the people who earn income in this country are involved in public life because their tax dollars pay for government programs. These programs affect many aspects of the lives of American Muslims. The more influence Muslims have, the better equipped they are to push for the inclusion of Muslim values and ideas in the formulation and implementation of laws and programs.

So to give this kind of implementation such measures as voting lobbying and coalition building is important and necessary.

One proponent of this idea also links to the experiences of Muslim minorities in other parts of the world. E.G. in South American countries of Guyana, Muslim involvement in the government has led to official recognition of the weekly accommodating Islamic Holidays and other rights in India despite communal imbalances between Hindu and Muslims and the issue of Kashmir, Muslims are deeply involved in their life among the religious and social freedom

they enjoy is there application of Islamic laws in personal status matters. In some African countries such as Kenya where the Muslim minority has its on sharpie court issue marriage, divorce and inheritance matters.

Leading Muslim organizations have taking counter steps toward involvements in the political processes. A number of Muslim public affairs groups,

Muslim who hold a pro-involvement perspective look to the experiences of Muslim minorities in other parts of the world. In the South American country American country Guyana, Muslim involvement in the government has led to official recognition of the need to accommodate Islamic holidays and diearty requirements. In, India despite the regular outbreak of violence between Muslims and Hindus and the intense conflict over self-determination for the state of Jammu and Kashmir, Muslims have been deeply involved in Indian political life. Among the religious freedoms they enjoy is the application of Islamic law in personal status matters. This is the case also in some African countries, such as Kenya, where the Muslim minority has its own Shari a court to oversee marriage, divorce, and inheritance matters.

Leading Muslim organizations gave taken concrete steps toward involvement in the political process. And the Muslim public affairs groups, most of which have been established since 1990, have made strides in changing Muslim attitudes in favor of greater involvement in political life such as American Muslim council AMC the council of the American Islamic Relations

(CAIR), the American Muslim Alliance (AMA) the Muslim public Affairs Council (MPAC), and Muslims for Good Government etc. PP172

Discrimination and religious accommodation

A 1996 survey of members of the Islamic society of North America asked, have you ever discussed with an employer or a teacher any matter that relates to the religious practices of yourself or any matter they relates to the religious practices of yourself or any of your children? Sixty- one percent of the respondents answered “yes. Another question asked, can you describe any specific matter or request that you discussed with official at work or school regarding religious practices? Three fourths of the responses had to do with accommodation to special needs of religious practice in school s and the workplace. Muslims want to be allowed to perform their prayers, to celebrate their holidays without penalry, to follow their dietary requirements, and to observe other religious requirements without fear of discrimination . The respondents also indicated the need for greater public awareness about Muslims and what their religion has contributed to human civilization. PP172-173

Some Muslim has taken their employers to court over issues of religious accommodation. In a number of cases, the courts have affirmed the right of Muslims to religious practices. On October 4,1999, the supreme court rejected an appeal of a lower court ruling that allowed Muslim police officers in Newark, New Jersey , to wear beards , despite the New ark police Department’s no beard policy this handed American Muslim community perhaps its most significant

legal victory since the prisoners. Rights movement. PP 173. By (Mohammad Nimer.)

This accommodation of an element in Islamic law within America's secular legal tradition may embolden Muslims to call for greater religious tolerance toward Islamic religious practices.

Another area in which Muslims gave started to raise concerns is the public school system. Although Islamic schools are increasing in number, the overwhelming majority of Muslim students attend public schools. Muslim students complain that these schools do not provide time and space to offer their prayers. School districts exercise discretionary powers in implementing religious accommodation policies. These regulations tend to reflect federal interventions. Such as the equal access act. PP173

In some districts, Muslim high schools students are permission to organize Friday prayers. Other Muslim concerns include the lack of alternative food items when pork is offered in school lunches. Also Muslim point out that social study textbooks often contain. PP 173,

At the national level, the council on American-Islamic relations (CAIR) establishes 1994. Has defended Muslims who feel discrimination the school and workplace. They have published various educational materials that explain Islamic religious practices. To employees Educations and healthcare professionals. (CAIR) "An employee's guide to Islamic religion practicess1997.

An educational guide to Islamic religion practices 1997.” A healthcare provider’s guide to Islamic religions preaches (1999) Washington DC. CAIR research center.

Apart from this some Muslim activist’s efforts at local level have brought some changes in public religious accommodations E.G. Newark based Majlis al-sharia , Muslim education council in Fairfax county Virginia have requested public school even to offer Arabic classes. And to include the beginning of Ramadan (the month of fasting “ Eid ul fitr (the celebration at the end of Ramadan and “ Eid ul adha), holiday of the Hajj or pilgrimage on the school calendar Of Religious holidays. PP174

MEDIA STEREOTYPING:

Many Muslims agree that anti Muslim stereotyping is a serious challenge facing the community. Muslims reported a rash of attacks following the false accusation, promulgated in almost all the media. Following the crash of TWA flight similar speculations about a radical Muslim involvement were given through the media.

Concern about anti-Muslim defamation can be seen in local level activism. For example when the Dallas Morning News referred to Muslims who contribute to charities as useful idiots. The local Muslim community quickly reacted anonymously with full-fledged boycott of the newspaper for months until they apologized, and published news articles on the contributions of Muslims to society, and even offered internships for Muslim students interested in Journalism. PP174-75

Grassroots activities in a number of instances gave also targeted those who malign Muslims in general. In December 1998, muslim activists across the country staged leaf let campaigns in front of movie theaters when the siege was released, the film featured several scenes in which bombs go off in U.S. cities in connection with Muslim prayer rituals similar protests took place following the release of executive Decision. In 1994, which featured a conspiracy of religiously motivated Arab radicals to bomb American targets. Muslims do not dispute the fact that Muslim radicals have attacked American targeted and acted against. Islamic teachings prohibiting the targeting of non-combatants the 1993, New York world trade center bombing was condemned by the AMC & MPAC.

Prejudice and various forms of attack impact the lives of all minority groups in America. For Muslims their overly unsympathetic portrayal in the entertainment industry compounds the problem. As a result of these unflattering portrayals. A number of mosques have been subjected to attacks and threats in periods of crisis. Other has been attacked even in no crisis times. Many attacks on mosque and Islamic centers in different states have been reported and some attacks even made but many such cases went unreported because of fear of no occurrence of such incidence. However Muslim activism is beginning to change this state of affairs recently Muslim groups have started giving Islamic information with discrimination have remarkably increased in recent years

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GOVERNMENT RELATIONS

With the establishment of the American Muslim council in June 1990, leaders of the organization resolved that it would be in the best interest of Muslims if a new atmosphere were to be created to help American Muslims feel welcome at govt. office. To achieve such a goal, leaders of AMC worked to make sure that Muslim Imams, like rabbis and priests, are invited to offer the opening prayer before congressional deliberations. Pentagon uses approach about issues concerning religious freedom for Muslims who serve in the military. Subsequently the president of America began to address Muslims on occasion of Ramadan and Eids.

First lady Hilary Clinton conducted Eid celebration and invited Muslim leaders and their families to attend. The first ever Ramadan Iftar (breaking of the fast meal party on capitol Hill was held in 1996, and attended by congressional representatives, their Muslim aides, and AMC members. PP177.

The AMC also has coordinated regular town meetings between members of local Islamic centers and elected officials. AMC has who participated in meetings at the white House and at various departments of the govt. under Clinton govt. many Muslims were also appointed as various commissions and as ambassadors.

State and local Muslim involvement has pushed for grater recognition of the American Muslim community. The various states Islamic day is being celebrated every year. In different city Allowing Muslim to meet with state and

local officials, media representatives and other members of the interfaith community.

Despite these initiatives, Muslims are acutely aware that senior government officials often have failed to confront anti Muslim stances in their departments. PP177.

Muslim has also been critical of some govt. initiatives that they believe have unfairly targeted numbers of their community, the Muslim travelers for middleastren have been singled out for extra security at airports. These Computerized automated passenger screening (CAPS, for profiling passengers was initiated by White House commission on aviation safety and security after the crash of TWA flight 800, though latter withdrawn when found that TWA crash was due to mechanical failure but the programme can be reactivated any time another discriminatory policy was secret evidence since the enactment of the 1996, anti terrorism and affective Death Penalty Act, individuals many Arabs and other Muslims was detained on the basis of classified information and they are not allowed to challenge that in court.

Most recently members of the Muslim community have organized fund raising events to support the re election campaigns. Of for congressperson who have endorsed the 1999 secret evidence repeal act. The designed to retract powers authorized in the 1996 law that permit the government to deny rights to immigrants on the basis of classified information that is not subject to the legal process of cross-examination.

Local issues are somewhat different. Contributions to the local level have focused on issues such as mosque zoning permits and the resolution of parking and traffic problems.

Realizing that effectiveness in meeting local and national challenges requires collaboration, Muslim public affairs groups in 1998 established. The American Muslim political coordination council AMPCC one of its first concerns was to start a dialogue with president of Arab- American organizations. And to think up the issue such as importance of Jerusalem for Muslims use of secret evidence and voter registration. Pp 178.latter it indorsed the creation of American Muslims for Jerusalem (AMJ) in July . 1999, to highlight The religious significance of Jerusalem in Islam.

Muzammil Siddiqui president of ISNA, published an article citing verses from the Qur'an and Hadith that illustrate the Muslim religious attachment to the city and its holy places. (Islamic Horizons july\augst 1999)

Although Muslims are not represented in Congress, some Muslim candidates- all of Africans Americans descent-have won electoral seats at the state and local levels.

Interactions with other groups

Institutions that affect Muslim life in America have their social roots in ethnic and religious communities. Of law Muslims have recognized the need to reach out to other groups in the attempt to foster greater understanding. Many Islamic centers around the country are members of local and regional interfaith

groups. These groups exchange speakers who introduce their faith to other groups and send delegations to attend religious celebrations of other faith communities.

One of the leading Muslim groups in the area of interfaith relations is the Muslim public affairs council, headquartered in southern California. While offers a forum for interfaith dialogue. Jewish organizations, National council of Churches Bishops and National committee of Churches of Christ are invited to speak on inter-faith relations. But still misinformation about Islam and Muslims in media permeates the activities of MPAC. PP179-80

Most political interactions between Muslims and others have centered on issues of civil rights and freedom of speech. Muslim groups such as CAIR, AMC, and MPAC joined the American Civil Liberties Union (ACLU) to oppose the 1996 antiterrorism law, which contained the secret provision that violates the constitutional protections for the accused in the American legal system. This opportunity provided Muslim groups the first hand experience of the inner workings of lobbying and coalition building.

Muslim has confronted groups and leaders who have made anti-Muslim statements. PP180

Father Richard Nihau's, editor of First Things, a journal dedicated to discussing the role of Christianity in public life, published a scathing anti-Muslim article in the October 1997 issue. The piece promoted the idea that Islam

is the chief enemy of West. Muslims responded with protests and this matter further became more imperative.

In general however Muslim-catholic relations have been increasingly conciliatory, Muslim group have recognized a number Catholic voices and have cooperated with them on common-ground issues with explanations of religious values by plays and films.

The dialogue between CAIR and the general board on church and society of the United Methodist church, the protestant community in the US proved fruitful towards tolerance and religious accommodations of Muslims.

Relations with the Jewish community have been fractious, as issues of disagreement have overshadowed areas of collaboration. Israeli settlement activity in the occupied territories has caused sharp disagreements between American Muslim and Jewish groups. The American -Israel public Affairs committee (AIPAC) has listed a host of American Muslim and Arab American groups as Israel detractors. Many Muslims believe Jewish groups place the issue of Israel ahead of any common concerns in dealing with fellow American Muslim citizens.

Pro- Israel groups have used their influence to block American Muslim access to government. The Washington office of the ADL and the Zionist Organization of America (ZOA) opposed inviting CAIR and MPAC to participate in meetings of the state Department's newly established office on international religious freedom. Opposition from pro-Israel groups to Muslim

involvement in public debate has extended to areas that bear no relation to the Palestinian -Israeli conflict.

Accusing CAIR of giving support to " Hamas terrorism," a spokesman for the American Jewish Congress opposed the participation of CAIR in a panel organized in May 1998 by the US commission on civil rights on the religious rights of students and teachers in public schools.

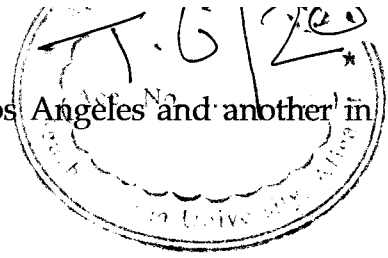
Most recently , major Jewish groups opposed the appointment of Laila al-Marayati, of the California- based Muslim Woman League, to the Commission on International Religious Freedom PP182-83.

Citing this weak stand on terrorism as the reason. Nomination of Salam al- Marayati, of MPAC was also apposed by Jewish organization to the National commission on terrorism.

However, of late there is some effort by some Jewish leaders on local level to engage some Muslim Imam's with discrimination of what they call a code of ethics" which decries rumor mongering and prejudice and calls for a fact-based discourse.

The main goal of American Muslim participation in mainstream politics is empowerment. The success of this effort however depends on the degree to which Muslim organizations can institutionalize their work and improve its management. In this respect, the course of development pursued by each Muslim public affairs group seems uncertain. AMC for example, aspires to become the main Muslim lobby in Washington, but their resources are too restricted for this.

Ambitious role. The organization has one office in Los Angeles and another in Washington, D.C.



AMA largely depends on volunteer workers as it struggles to establish its office of operation. CAIR states that it is a grassroots organization, but it does not have bylaws that indicate the rights and duties of members. Local efforts, the backbone of any future success, are in worse shape than these national groups. Their activities are usually scant and ad hoc in nature.

Muslim also realize that the game of power in America is dependent on money and votes, which, because of the relatively small size of the Muslim community and its recent experience in political participation, mean that Muslims are not likely to become a significant political force any time soon.

This challenges however, must be seen as part of the normal experience of any new organization, still, Muslim public affairs groups have been able to make stereotyping of Muslims a matter of public debate, have been able to many incidents of discrimination and defamation, and have demonstrated the ability to mobilize support for their concerns about the treatment of Muslims by government media, and civic groups. PP183-84

These effort though, Modest in nature have sparked a debate over very significant issues related to Muslim integration into a predominantly non-Muslim society. PP184.

Representation of Islam in the Language of Law: Some Recent U.S. Cases by
Kathleen M. Moore¹¹³

Trial of Ramzi Yousef for his part in the 1993 bombing of the World Trade Center Building in New York and in the conspiracy to bomb American Jetliners in the Far East. Speaking face to face in a federal courtroom in Manhattan on the day of sentencing January 8, 1998, he verbally sparred with the judge. He proclaimed that he is proud to be terrorist so long as it is against U.S. and Israel because they invented terrorism and use it everyday for there interest and that they hypocrite liar, don't believe in human rights, Ethics and anything. They use to kill innocent people and civilians in every case. The judge, Kevin Thomas Duffy cherished Yummy before sentencing him to life in prison. Citing Qur'an that compulsion is not advocated in Islam and said it is you who came for death of civilians and innocent¹¹³.

On the history of Black Muslims of America, Iftikhar H. Malik has given the following details¹¹⁴:

The history of black Muslims is actually the history of the millions of blacks who through their centuries of toils and sufferings found rays of hopes in Islam.

The NOI was the movement, which presents a history of their cultural evolution, where nationalist feelings joined with a quest for identity.

The movement Nation of Islam represents a historic effort to achieve Black Renaissance in a very alien environment where worst form of colonialism existed in form of slavery.

The nation of Islam started its activities in mid 1930s, under master Fard, who prepared Elijah Muhammad as his spiritual successor. The first African landed in Virginia in 1619 and for the next many years little is known about them and their other counterparts. But by 1700, when the Africans began flooding into English America, slavery had become an established institution. "Englishman in America had created a new legal status which ran counter to English law" PP 311. The racial, linguistic, religious and cultural differences had resulted into a very bleak and sub-standard life style for the millions of blacks. PP311. The slaves enjoyed no rights, and they were treated more or less like other commercial commodities. PP311 The Revolutionary America, despite its high sounding emphasis on equality, liberty and individual rights, denied the basic recognition to the problems of the slaves. The Enlighten in America did not bring any change in the status quo of slaves¹¹⁵.

During the early 19th century when America was being industrialized at the expense of Native Americans (Red Indians), the millions of Blacks were sidelined. But even then Anti slavery movement and consequent. Emancipation and the American civil war could not wipe the racial prejudices and segregation from American society.

By the late 19th century, mobilization of black towards the urban center began to create tremendous change in the attitude& life style of blacks in America. Boston, New York, Detroit, Georgia and Chicago became the mainstream for leadership among the Blacks people like Booker T. Washington (1858-1915); Frederick Douglass, etc. were very impressive leader of Black Americans and advocated their industrial education. W.E.B. Du Bois (1868-1963) wanted black to prepare politically. His magazine. " The Crisis" becomes very famous among Black Americans. He was one of the founders of National Association for the Advancement of colored People (NAACP). Marcus Garvey was another influential black leader, by their effort Harlem in NY. in the early years became not only a political center but also spiritual and cultural center.

Harlem renaissance restored some pride and confidence among the colored folks.

The Black leaders of 1950's and 1960's like Dr. Motrin Luther King Jr. and Malcolm X heavily depended upon their Harlemites. PP313.

The movement of the Black Muslims started in the vital years of 1930s when the Great Depression had paralyzed the American economy. Because the Black in American cities who were working as laborers were the most affected ones.

Ku Klux Klan which was a violent white organization in a racist society was also attacking the Black's person and property.

In the early 1930s the nation of Islam was founded by Master Wallace Farad Muhammad, who was considered by Elijah Muhammad and his followers as the "Mahdi" PP314.

Elijah Muhammad was born in the Georgia who later shifted to Detroit and became the assistant of Master Fard and then eventual and de facto leader of NOI from 1935-42 in reorganized his movement in other cities like Chicago, Milwaukee and Washington D.C. from 1942 to 46 he was in prison on account of violating Selective Services Act. Elijah Muhammad propounded that "Allah in the person of Master Fard Muhammad confronted him in 1930 and for the following three years. Explained to him the history of significance of the Black Nations^{116, 117, 118}"

In theory the NOI consists of the Black population of us. But in practice and for the time being it is confined to the followers of Elijah Muhammad (ibid, p.6)

The teachings of Elijah Muhammad were influential in the lower classes of Blacks who had migrated to industrial city. (316)

With the entry of Malcolm X in the NOI the movement reached the zenith of popularity. Due to his family problems as it was heavily affected by racial whites he became a wanderer to Detroit. Boston and Harlem caught in the word of crime and corruption. He landed into Jail and here he chanced to read the literature. On the NOI He was very much impressed by Elijah Muhammad and therefore joined NOI. After his release he became one of the most trusted

assistants of Elijah Muhammad .at times people even talked about his possible succession to Elijah.

Malcolm x chanced to see the personal life of the leader of the Nation closely and found some contradiction in the beliefs and practices later his prolonged trips to Mecca and the newly independent African states through Arabs League of US.(317) Malcolm x then started preaching real Islam much to the dismay of leadership in Chicago.

He was listed to and respected by millions of Black as all over consequently. American establishment also got scared of his popularity too. Consequently he got killed in a mysterious way in early 1965.while beginning his address to an audience in NY.) (Malcolm x had the qualities to change the entire course of history raise relations and problems of black. "His debates with contemporary black leaders and the white intellectual explains the dynamic but shallow leadership of this revolutionary¹¹⁹"

Excerpts from the work of David Westerlund and Ingvar Svanberg¹²⁰

In 1990 Jefferson lecture at congress American Islamologist Bernard Lewis present the Islamic challenge against the West as a clash of civilizations-.

-A 1992 pentagon report identified radical Islam as the sole remaining threat against a United States- led New World Order.

-Samuel P. Huntington in his 1996 study the (CLASH OF civilization) and the remaking of (World Order) describes Islamic civilization as inherently

militarized and aggressive, and that in the changing face of global politics West should unite, maintain its global military superiority and restrict Muslim immigration.

-Estimate of the number of Muslims residing in the United States varies between 2 and 9 million?

American Islam is well on the way to overtaking Judaism as the second largest religion in the United States.

-Some 70% of the Muslim population is concentrated in ten states. California, New York, Illinois, New Jersey, Indiana, Michigan, Virginia, Texas, Ohio and Maryland.

-Islam has a long but hidden history in America. Recent researchers trace the first Muslims in the Americas to pre-Columbian times. Clyde Winters argues that Muslims from Mali may have been the first to establish colonies in the New World.

-Ivan van Sertima proposes a pre-Islamic African settlement in Central America,

-Historian Kofi Wangara writes that Islam made its first contact with the Americas through one or two pre-Columbian expeditions sent out by the Mali emperor Abubakari II in the early fourteenth century and that African trade was established with the Americas and they influences Central Amer-Indian language, religion and art. (Named Amer- Ka)

Speculation aside, we find Muslims among the early Spanish explorers. African Muslims, either enslaved or hired, worked as navigators, guides and sailors for the Christian conquistadors. PP 420-421

Muslim pioneers opened new avenues to the New World. The first known non- Indian to enter present -day Arizona and New Mexico was a Black Muslim known as Estevanico.

The vast majority of African Muslims who arrived in the United States were not adventures but slaves. PP421 Allen d. Austin calculates that 10 per cent of the slaves exported to the colonies were Africans. Which after the war of Independence increase 15-20 percent. Some of these Muslims were ulama (Islamic scholars) and "fuqha" (Islamic jurists),

Most of these Muslims fade into anonymity and few outstanding Muslims among them wrote there own autobiography in English and Arabic for the word to know -**Abdul Rehman**: A fulbe military leader and well educated Muslim scholar, was ambushed in 1788,brought to the coast, and sold to a British slave trader. He was from a royal family and sold to a Louisiana farmer who renamed him 'Prince'

After John Coates Caoux revaluation of his royal family he became a local celebrity and American Colonization society (ACS) took interest in him . Later he purchased his family's freedom.

On Selapo Island, Georgia, another Muslim slave. Bilali, a fulbe from Timbo was found. He it seemed has completed a high level of education in

Islamic jurisprudence judging from the manuscripts he left behind. He wrote on relation between masters and slaves. In 1813 during the Second American War with England, Bilali was entrusted with military leadership over eighty armed slaves. He pledged to defend island if attacked, and assured his master that he could 'answer for every Negro of the true faith, but not for the Christian dogs you own', A statement indicating a Muslim congregation in the area.

- Omar bin Saeed was born around 1770. In Futa Toro , a town by the Senegal River. He was a teacher but was captured and brought to North Carolina. His owner treated him with great cruelty so ran away into the woods and impresent. Latter he was purchased by governor's brother and given a relatively better future. Omar bin Said is then believed to have converted to Christianity but some signs indicates that this was ether a fake conversion, or blending of two Abrhamic faiths
- Another's slave Job Ben Solomon managed to Wright at least two complete copies of the Quraan from memory.

But in spite of all these Islam did not survived as an organized religion and Muslims slaves could not kept alive an Islamic traditions throw generations. And gradually except some isolated eras Islam in American slave communities slowly faded into a memory. Gradually they were Christianized Rev. Charles Colcock Jones of Georgia wrote in 1842 that slaves in his district have known to accommodate

Christianity to Mohammadism. (the rise of Islam in 20th century black America

BLACK ISLAM

A significant feature of Islam in North America in the development of distinct black Islamic theologies, represented by a number of black Muslim organizations. Islam comes to become a vehicle for nationalism and Afro-centric spiritual path. Christianity black Islam to from Black Nationalism and Islam was the Moorish Science Temple, established in 1913 by Noble Drew Ali. Presenting himself as 'angle of Allah' Ali claimed to have made a pilgrimage to Africans where he obtained permission for king of Morocco to revert all African Muslims to Islam another Muslim American nationality.

Noble Drew Ali thought that the aboriginal black culture was the cradle of civilization. Chosen people, God manifested in the Moorish prophet Jesus who was then reincarnated in the prophet Muhammad. Thus Jesus Christ and Muhammad Bin Abdullah reincarnated s Noble Drew Ali the third and final carnal manifestation of Allah. In 1927, the Moorish Science Temple published the Holy Quran, the esoteric contents of which had been kept secret by a Silent brotherhood of Islamic sages entail the appointment by Allah to free the secrets and deliver them to the Black Muslim of American. The Holy Quran was slightly altered to fit a Black Nationalist quest.

Dressed in Turkish and/or Northern African style, the Moorish Americans adopted the Moorish flag and carried the Moorish National Identity card issued by Noble Drew Ali. Following Marcus Garvey, Identified as a 'Forerunner, of Ali 'Moorish Industrial group was established to achieve an Independent black economy. (P426)

Some Moorish Science Temple slowly became more lucrative. Which is started selling religion paraphernalia, top officials and when Ali disapproved of further advancement in that area he was challenged by the business manager sheikh Claude and when ever Ali from Chicago headquarters. Five days later green was butchered by a squad. The police arrested a number of suspects, among them, Noble Drew Ali, provoking several days of racial unrest in the city. Ali was ill when released and died a few days later, on July 20, 1929. In the aftermath, the Moorish Science Temple split over the issue of successor ship into several competing factions. Only two, led by Ali reincarnated in John Givens EI and Charles Kirkman Bey respectively, gained more than local following, In 1994. The EI faction led by Shayke Richardson Dingle EI as Noble Drew Ali III had some thirty affiliated chapters while the reformed branch is reportedly larger, claming more than a 100 temples in Black America.

The most successful of the new Moorish organizations was established in 197. Black Nation adopted a Moorish identity when its leader Jeff Fort became Imam Malik when in prison and terrorist connection with Libya, Imam Malik and two co-defendants were convict for conspiracy and weapon Possession.

The single most important of the Black Islamic organizations is the Nation of Islam, often referred to as the Black Muslims. The Nation of Islam originated among southern migrants in the rapidly expanding. It was founded during the Great Depression in the 1930, by a mysterious prophet later identified as God in person, it was led by Elijah Muhammad (b.1897) until 1975, he was succeeded by his son Imam Warith uddin Muhammad (b.1933) who initiated a rapid transformation process, amid merging the movement with mainstream Sunni Islam. This period is known as 'the fall of the Nation' among the followers of Minister Louis Farrakhan (b.1933) who heads by far the most successful of the various 'resurrected' Nations that operate in black America.

Farrukhan is the epitome of black preacher artistry, has succeeded in making the Nation the center of radical black racist aspirations. Under his leadership, the Nation of Islam today enjoys a popularity unsurpassed in its history and black militant Islam has become an integral part of a contemporary black youth culture.

Though constantly controversial, Farrakhan has made a remarkable breakthrough in national politics after leading the greatest demonstration in U.S. history in the Million Man March of 1995. (427)

The Nation of Islam had in 1997, established mosque and study groups in every state, and began its expansion internationally, with chapters in Canada, the Caribbean, England, France, Ghana, Nigeria and South Africa, its weekly, the 'final Call' reported a circulation exceeding 500.000 copies an issue,

The Nation teaches that the black man is not an inferior creature but the original man, a locus of all the divine creative powers. Black are 'good of the universe' Fall of Adam represents an event of cosmic significance at which mankind fell into its present beast-like state. And in the process of world supremacy was given over to a white race of evil, grafted through a process of gene manipulation out of the black man, since evil has present in the first black man.

The true secrets of the universe were concealed to a closed circle of divine Gnostic sages, which not to be revealed initial black path of gnosis, and as knowledge of self equals knowledge of God, to the exalted state of divinity.

The reign of the devil explains the phenomena of colonialism, slavery, racism, economic hardship and oppression that blacks have experienced in recent history. John Hawkins at the shores of Africa on boards the slave ship Jesus to capture the black tribe of Shabazz (Biblically as Abraham) and said that the black are chosen people and their movement Nation makes frequent use of the Holy Bible counting as holy scriptures the old, the new and the final Testament-the latter , of course being the Quran.

A number of Gnostic circle Master farad Muhammad who came to Detroit on the July 4, 1930 raised a poorly educated son of a Georgia share cropper to become His Messenger, and then departed to the abode from which God supervises the destiny of mankind. Elijah Muhammad spread the gospel and embarked on the black path of divinity until he was elevated into a black

Messiah and taken to God. The Nation thus denies the 1975. Death of Elijah Muhammad and keeps an empty coffin in its Chicago mother mosque as a symbol of the miracle. Elijah Muhammad the messiah entrusted Minister Farrakhan to guide the lost-found Nation of Islam through the turbulent times to the Nation of Islam teaches blacks to use their inherent divine powers to create their own destiny. Sharply criticizing the passerines of black Church, Elijah Muhammad taught that Islam was the aboriginal religion of the black man. Islam restored black self -respect.

Inspired by black Islamic theology as preached by Elijah Muhammad and Malcom X black Christians in the late 1960, began developing a black theology of liberation. Today Black Nationalist Christianity and Islam cooperate freely .An extreme version of a very American positive thinking. The nation urges the black man to stop whining over injustice past and present. Blacks were not Americans, but a separate nation with legitimate claims of self- determination in a territory of its own in compensation for centuries of unpaid slave labour, the Nation demanded land, in America and reparations in equipment and cash to get the new nation started. It adopted its own flags, which is red with a white star and crescent, and composed its own national anthem.

Elijah Muhammad and later Farrakhan, regard themselves as the head of theocratic shadow cabinet, in the sovereign state administration, with departments for finance, education, health, defense, law, foreign relations and so on.

Farrakhan is elected by God and not the black citizens. And can according to the NOI Constitution appoint and discharge his Ministers and other officials at will. their efforts to 'rebuild' an economic black national infrastructure have been remarkably successful. During the time of Elijah Muhammad, the Nation evolved into the most potent economic force in black America. They owned tens of thousands of acres of farm and grasslands fleet and the cities restaurants, supermarkets, real state. Bakeries, hotels, print shops, a bank and numerous other ventures. Due to Imam Muhammad Warithuddin's sweeping privatization of the Nation of Islam companies, the economic empire fell apart but later slowly been rebuilt.

Emphasizing re-education as a key to national liberation, Muslim school are now mushrooming the country. Health programmes are being now Christianity maio operates a chain of AIDS clinics. Black Muslims army intervenes in down-trodden neighborhoods to clear the streets of drug dealers and prostitutes in the late 1980s. Later incorporated as Nation of Islam security, the Islamic patrols today have contracts in many states employed as guards. Its prison ministry has won great prestige for its outreach various efforts. And rehabilitation programme for criminals and drug addicts.

Internationally the Nation of Islam engages in trade with Africa, Asia and other region Nation of Islam grew out of its sectarian position during the 1980s and gradually gained wider for its separatist message. For a long time black

America was largely caught up in the civil rights struggle and kept the dream of Martin Luther King, Jr.

A gradually diminishing gap in income, standard of living and health and education seemed to confirm the vision of a multiracial American nation as a realistic possibility. But Reaganomics marked a dramatic reversal of this trend, and during the 1980s and 1990s whites and blacks effectively moved apart, economically, socially and politically.

The black in the US are the only Western population whose life expectancy rate is declining. With 50% of black children raised in poverty, a dramatic school dropout rate, high unemployment rate of blacks Farrakhan is by many blacks considered more a realist. Kernel commission, that concludes there already exist two nations in the United States. One black or one white separate and unique.

Since 1995, the black-black crime rate has dropped dramatically. Besides all credit that might be given to the Clinton administration, the Muslim impact deserves recognition. Farrakhan's unique rapport with young blacks is a part of the picture. Touring the nation with a 'stop the killing' campaign, Farrakhan in 1992 succeeded in effecting a truce between the notorious Los Angeles-based gang federations Bloods and crips.

The Million men March of 1995 was important as 1 Million blacks denouncing the path of self-destruction, renounce drugs and violence, become educated and take charge of their own future.

Mainstream Islam in the United States

It should be emphasized that not all African-American Muslims adhere to Nation of Islam or its black competitors, such as the Lost Found Nation of Islam led by Silis x Muhammad or the Ansaaru Allah Community led by Imam Isa. So its mainstream Islam has made the impact in the black community at least on a par with black Islam.

Most scholars in fact claim that a huge majority of black Americans belong to more conventional Muslim congregations, many of them African-American Muslims belong to mosques or Islamic networks with a predominantly black membership, such as Darul Islam, AL fuqra or those who followed Imam Warithuddin Muhammad's reformation of the Nation, as was indicated above.

Imam Muhammad is one of the leading Muslim theologians in the contemporary United States, whose messages sharply criticizing Farrakhan's path of black Islam, Imam Muhammad points out that the black Muslims have gone from a position of being victims of racism to advocating racism themselves. True Islam Muhammad argues, is a religion for all people and is therefore, universal, not racial. The rejecting the merger of Islam and Black Nationalism as being in 'conflict with the open society and democratic order of an Islamic community', he has tried to counter the anti-Muslim sentiments in American society by claiming its compatibility with basic American values. His efforts to expand the Judeo-Christian foundation of American society to include the Muslims in the Abrahamic trial. He was granted a gesture of recognition when

he was invited to offer morning prayers in the United States Senate in 1992. Imam Muhammad was in spreading mainstream Sunni Islam in the African-American community has frequently been applauded by conventional Muslim leaders in the United States and abroad, especially by those involved dawa (mission) machinery. In 1978 he was made for the recommendation of their economic support to Muslim movement in the U.S. in 1986 he was elected to the prestigious Supreme council of mosque of the Muslim world league with responsibility for the American mosque.

The large majority of Muslims in North America is comprised of immigrants and guest students derived from more than 60 different nations.

Muslim immigration to the United State follows, like most other immigration, a wave-like pattern. The first wave commenced in 1860 with migration from greater Syria and lasted up to the outbreak of the First World War. There followed three other major waves: from the mid 1920s the Second World War; from the early 1950's to mid 1960;s and from 1970s ; onwards. The 1965 change in immigration policy that previously greatly restricted immigration of non-European, immigration of Muslim from Asia and Africa. More than 30% of the sum total of Muslim in the United States is concentrated in the three states of California.

Muslim of East European New York (40%) Illinois tripartite Muslim population -African Americans, east Europeans and West Asians\North African, about equally divided.

Major Mainstream Muslim Organizations

Satiuns: the early Muslim immigrants kept a low profile, religiously and politically. Become primarily their immigrants who based on uncertain conditions in their native countries, and they sought individual fortunes in the United States. Before the Second World War expansion of Islam was limited to mosque constructions. The first mosque was established on private initiatives by successful migration families, such as Diabs, the Igrams and the Khalids. Voluntary associations for mutual support and assistance had not yet been organised on religious grounds, but had an ethnic foundation. So a nationwide Islamic organizing move, support by religious communities rather than individual families, did not commence until after the end of World War II.

In 1992, the war veteran Abdullah Igram summoned a conference in Cedar Rapids, Iowa, with the intention of establishing a continental Muslim organization. Some 400 delegates, representing local Muslim communities from the United States and Canada, gave birth to the international Muslim Society and elected Igram as its first president. Two years later, it was reorganization as the Federation Islamic Association of the United States and Canada (FIA) in an ambitious effort to include all North American Islamic communities, Shiites and once again Abdullah Igram was elected as president. Although the activities of FIA were limited to organizing meetings and conference, it was a significant development that gave American Muslim a first semblance of belonging to a Western Ummah. A decade later, domestic and international developments

made the time ripe for an Islamic organizing move of higher profile, initiated by an increasing number of guest students with a more radical Islamic outlook.

In 1963, the Muslim Student Association was established. By students from North Africa and Asia who had been members or supporters of the Muslim brotherhood (al-Ikhwan al -Muslimun) or the Pakistani -based jamaat-I- Islami. Islamic Demanding radical transformation of society and government. The Muslim brotherhood had mainly been forced underground in Syria and Egypt and further being repressed. Jamat-I-Islami had been outlawed by the Pakistani authorities and its founder, Abul Ala Mawdudi, had received his death sentence (later revoked) MSA grew dramatically after the Arab-Israeli war of July 1967, and increased again after the October war of 1973, reflecting the general rise of Islamist sentiments and the dissatisfaction with the overtly pro-Israeli anti-Muslim foreign policy of the United States government. In 1975, MSA was established. Its headquarters in Plainfield, Indiana and began to expanded in its several directions overshadow other Islamic organization was established. Islamic teaching seminars , person outreach ministries, publishing houses, newspapers, mosques, local community associations, propaganda arms and funds to support Muslim entrepreneurs. Professional leagues, like the American Muslim social Scientist Islamic Medical Association. Later MSA claimed 45,000 student members at 310, universities and had a roughly equal of no-student members.

Islamic society in North America is a federation of Muslim association based on profession, local communities, country of origin, and specialization among the various NP's published an Islamic Studies and Muslim Scientist.

Until the Iranian revolution and the subsequent war between Iraq and Iran, American Sunni and Shia Muslims generally co-existed in the same organizations.

The war and the anti-Islamic fervor that Iranian revolution makes shadow and the United States. Contributed to a split along Sunni -Shiite lines in the North American mainstream Muslim community. On various university campuses, Shiite student associations were established. And the International Islamic Society was founded in Virginia by long time Shiite propagandist Yasin al-Jibouri. Financed by Saudi Arabia, the Muslim students Association the Islamic Society in North America and its affiliate. The Muslim Arab Youth Association began distributing anti-Shiite literature. Shiite and pro-Islamic revolutionaries countered by accusing these organizations or corrupt puppets in hands of conservative and affluent Wahhabi oil princes. Maryland based new Trend or Canadian Crescent International and Islamic forum was pro-Iranian and voice Iran distributed free propaganda material through its office at the Algerian embassy and the Mostazafan Foundation in New York.

Outside the pro-Iranian Imamiyya Shiite community is the Nizari Ismailiyya, which grew from a few hundred to 25,000 in Canada and 5,000 in the United States when Idi Amin expelled all Asians from Uganda in 1972.

Muslim immigration and the black Islamic gospel of African-American independence have been the two major sources of Islamic presence in North America. There is however, the third route represented by the Sufi connection with the New Age community. Sufism has, of course, also been a significant factor in the immigrant and Black Muslim communities. A number of successful Sufi orders are found in the immigrants and many black Muslims follow the order of the sons of the Green Light. Immigrants instrumental in Sufi order of the West. Founded in 1910 by the Indian Sufi Hazrat Inayat Khan and revived in the 1960s by his son Vilayat and his early American disciple Sam Sewis, (Sufi Ahmad Murad) and a teacher hippies' Sufi order of the West helped give both form and philosophy to the New Age movement since its starts in the 1960s and points out that leading New Age figure; such as G.I. Gurdieff and Oscar Ichazo had Sufi training.

Among the many achievements of the Sufi order of the West is the Omega Institute, a major vehicle for the new age community in America and abroad. On its huge annual gatherings, Omega Institute has attracted a great number of leading New Age propagandists for exchanging and developing entry movement's idea.

Ambassadors of God in the adobe of Unbelievers

How do American Muslims perceive their place and their role in the United States? Are they striving to assimilate? Are they trying to maintain a separate Islamic identity? Or do they want to win America over to Islam?

T.6/20

These questions may be tentatively answered if one avoids viewing the American Muslims as a monolithic entity in favour of identifying a number of distinct strategies of orientation.

The idea of Muslim immigrants as born-again Americans in the light of reality has long been questioned. The extent to which you can be a Muslim and American is far from resolved, these research reports show that few Muslims chose the path of assimilation by playing down their Islamic identity, but a group majority seem to favor the maintenance of Islamic norms and values where these are perceived as conflicting with the norms harbored by the dominant culture.

At a speaking engagement during a US tour, the internationally renowned theologian Syyed Abdul Hasan Ali Nadvi reminded his Muslim audience that.

For us Muslims, it is permitted to live only in a country where we can live with our distinctive qualities and observe our duties. If it is not possible in this environment or you feel you cannot carry out your religion obligations, it is not permissible for you to stay. It is your duty to see that you live here distinctly as Muslims. you should build your own society and ensure that your children remain Muslim after you.(Ref. Gardel)

Efforts to increase the possibilities for living as a Muslim in the United States have, with varying degrees of success, been made on different areas viz. military, prisons and some American high school.

Politically a number of Islamic strategies could be identified and correlated in relation to how the United States is perceived. A minority tendency seems to agree with Imam Warithuddin Muhammad, who sees the United States as 'blessed by Allah' to become 'the greatest country on the face of the earth'. For some, religion and politics should be separated and they see no contradiction in running for political office while reducing their Islamic identity to a private matter. Most Islamic tendencies seem to harbour more critical attitudes and condemn the United States for placing man above God.

An overwhelming majority seem moreover greatly concerned to the 'anti - Muslim and pro-Israeli' foreign policy of the United States government.

Since the 1980s, several Islamic lobby groups, such as the Muslims league of voters and the All American Muslims political Action Committee, have been established in concerted efforts to influence the decision-making process in United States foreign policy. But so far they are highly successful.

Any Islamic expectation of rapidly achieving an effective political mobilization has been frustrated by the fundamental lack of unity that characterizes the American Muslim community. Besides obvious disagreement with Black Islam, the Islamic -American is torn apart by internal divisions in sharp contrast to the Islamic ideal of unity.

Saudi-oriented, well-financed groups have clashed with both Ikhwan and pro-Libyan groups. Muslim brothers suffer from great internal divisions. In addition to there is the Sunni-Shia division. The Shia community is split into pro-

Iranian revolutionaries and others. The Black Islamic world has its recurrent internal conflicts that occasionally gave violent eruptions.

A huge part of Islamic community in the United States avoids participation in the arena of conventional politics.

Jamaat-al-Tabligh, a numerically strong, mainly Indo-Pakistani and African-American, movement gave sharply distanced themselves in North America, arguing that a system based on Kufr, such as the American democracy, can never give rise to an Islamic State.

What then should a Muslim living in dar al-Kufr do? He should, ideally, follow the example put forward by the Prophet Muhammad. When he realized that his God-given mission was frustrated by the unbelievers in power in Mecca, he moved to Medina and established an independent Islamic society. Muslim in the United States should thus perform hijra (Migration) and build the foundation of a society in accord with God's plan for humanity. However this imperative has no given interpretation and at least two ideal types could be contrasted,

The first method, termed 'the sectarian-hijra response' by John O.Voll, represents a separatist orientation, aiming to withdraw from the outer American society and establish an Islamic society within the United States. Y. The Nation of Islam and its majority subdivision belevine in established. In 1987 followers of Imam Warithuddin Muhammad was in Medina in rural Mississippi. Adherents of Imam Isa of the Ansaaru Allah community gave established a number of communal settlements, and the Atlanta-based Lost found Nation of Islam, led by

the Siljx Muhammad, has founded project Exodus in Georgia. Another, but multi-racial, all-Muslim communal township called Dar al-Islam is located in the New Mexican desert.

The other method is to identify the migration to the United States as the hijra, and thus intensify the Dawa Zeal in an effort to make the whole country the New Median. The distinguished Arab-American Muslim scholar-activist Isamail R. Al-faruqi (1921-86) argues that it cannot be a coincidence that so many Muslims gave migrated to the Western world. It must be by the design of God. Muslims should see themselves as 'ambassadors of Islam, with a mission to bring Islam to Western society.

Islamic dynamism ¹²²

Islam's presence in America is attributed to two factors 1. Immigration from Muslim lands and 2. Conversion of both whites and blacks to Islam.

The rapid growth of both groups through Islamic growth dynamism Islamic dynamism could be largely based upon increasing awareness of Islam in the world affairs and the influence achieved by the Muslim world in international political and economic developments.

Muslim in America have come from Arab countries many Palestinians from Albania, and Palestinian, Tarkihs from Kanan , Iran, Turkey, Malaysia, Philippines, Vietnam, Cambodia, and other countries where they have been a minority under pressure.

After World War II the immigration take place in from ofwho due to terminal at home eventually stayed and Join the professions .such as education medicine engineering, Law and research -oriented industry. Today Muslim represented the second larger community in the United State.

The story of Islam in America antedates the European conquest of the continent. It's said that Andalusian Muslims visited the American continent long before Columbus as reported by al- Sharif -al- Idrisi in the 12th century. Others claim that adventures from the Muslim Kingdoms of West Africa had visited the Caribbean. Furthermore it is alleged that the Portuguese and Spanish. Discover were led by Andalusian Muslim mariners who were familiar with the high seas. Some of the discoverers were said to be Moriscos (Spanish Muslims who pretended to be Christians) p.311-312.

Andalusian Muslim immigrants of Rabat and Sale in Morocco led the fight against Spanish and Portuguese navies in the Caribbean. The present Muslim communities in America date back to Columbus. Thousands of Moriscos arrived in America in the sixteenth century with the Spanish and Portuguese colonial armies. Once in the new world they openly declared their Islam and even tried to convert the West Indians. (But the catholic Inquisition made short work them at the stake for " apostasy" Among the Morisca was Rodrigo de Lope, Columbus' colleague, and estevanico de Azamor, the Spanish general who conquered Arizona, there was also Don Estavan the Moor, who was with Coronado in the 1540s seeking the elusive gold cities of New Mexico. 312

The next group of Muslims to reach America came from Africa as part of the slave trade starting in the seventeenth century. They tried to keep their faith often by armed struggle but they could not succeed,

- The third group to reach the America came from Asia starting around 1830. The British and Dutch had replaced slavery to "indentured Labor." Immigration unlike Africans they were not compelled to give up their faith.
- Near by end of 19th century immigration from Syrian region began ethnically, American Muslims derive mainly from Asia and Africa #among the blacks first to arrive bearing Muslims names were those enslaved it is reported that 1717 represents the first year where Muslim names like Omar ibn swad, Prince Omar bin Ali etc. are recorded in slave documents (.15) (Rde. 312pag.)
- In the Judgment of the late Ismail al- Faruqi, slavery did not allow Muslims to perpetuate their religion or culture as they were forced to adopt the faith of their masters, as well as their names.(16) What Muslim faith they brought with them was quickly absorbed in their new Christian milieu and disappeared .312.

Only in 1830, the slave Muslims established a state of their own in Brazil but even that was described in 1830. The fate of these indented African Muslims after being brought to America and deprived of their dignity and religion has been vividly described by Alex Haley in his book Roots"

The first Arab Muslim immigrant was Hadi Ali who was brought from Syria in 1855 to oversee the introduction of camel breeding in Arizona. The presence of Muslims is felt primarily in the larger urban centers primarily in Detroit, Chicago, Los Angeles and New York. Where their main institutions are located.³¹³

The earliest mosques were built by Syrian immigrants in Cedar Rapids, Iowa in 1911, followed by one in Detroit in 1919. In 1912 these early immigrants also formed the first Islamic association in Detroit, (Today about 600 mosque cum institutes exist.) New York boasts the biggest mosque cum institute in America.

The mosque institute in Washington D.C. was built after World War II.³¹⁴ Several printing presses, book distribution centers and national and regional magazines have come into being to guide the youth and converts in the exercise of their Islamic beliefs and practices. Funding for initiating such programs or the building of mosque and institute has come partly from Islamic states (Saudi Arabia, Gulf States, Iran, Libya) and partly from local subscription among Muslims.

Muslims in the United States are increasing at an annual average rate of 10 percent. Through immigration and conversion.³¹⁴ A large number of immigrants is scientific community growing awareness of Islam in America has been to large extent. The result of American involvement in peace and war in Middle Eastern affairs.

Coordination among the Muslim is conducted by some fourteen 14. Islamic organizations ranging from professional to student and youth groups. In 1952 federation of Islamic Association was formed for the purpose of promoting organization among Muslims in America .315

Student groups on campuses have expended rapidly since first organized on the campus of the University of Illinois on January 1, 1963. Today they are 45,000 members. Financed heavily by the Islamic World Conference (based in Arabia), the aim of such organization is to encourage conversion to Islam through da-wah their activity encourage intermarriages. 315.

Non- Muslim Americans have been introduced to the teaching of Islam its culture and heritage mostly through educational and informational institute and organization which have contributed to a better understanding and appreciations of the faith.315.They get vary active support ...world Muslim league (S. Arabian) and caters the world of Muslim communities in the west. 315.

There are other Sectarian, Missionary Organizations. The Ahmadiyah Movement had pioneered in the 1920s missionary activities to gain convert to Islam by establishing a mission in Chicago members are new trained in the missionary training college in Pakistan. In a seven year study program they are prepared to contextualize their perception of Islam in a world religious context.

Shiite have their own organization, the Islamic Society of Georgia and Virginia, first established of Yasin al -Jiboural. In 1973, they distribute literature

to blacks and white sent from Iran through its world organization for Islamic services via Muslim mission of Tanzania, Kenya, and Pakistan .

The international Institute of Islamic thought Located also in Virginia . was established in 1987, "to promot and serve research in Islamic Scholers to" think out the problems of thought and life pertinent to Muslims in the modern world" "as well as articulate the relevance of Islam to these problems" (25) Islamic ppl316. sect Ref)

"Bilalian" Muslims

Until recently this group of Muslim converts had been referred to as "Black Muslims" (Bilalian Muslims). At first it was the social message of Islam that attracted them ...in recent years grater attention has bee devoted to rectifying the religious practices in so as to achieve grater alignment with the orthodox teaching of the faith.p.317

The Black Muslims of America have reawakened to the Islamic origin of their people prior to enslavement and Christianization. Founded the first Islamic Association in 1913, to the movement among American black was established by the American Muslims Mission while incorporated the tradition of Moorish Science Temple. Founded in Newark in 1913, by Noble Drew Ali, and the International Negro Improvement movement of Marcus Garevey.

Ali gave a separate identity to the American black whom he inculcated a sense of confidence and pride in Islam. Garvey was more interested in improvement the black name's social lat.

- Elijah Muhammad's preaching were a product of these two movements although he claimed to have received inspiration from one Fard Muhammad (29) Ref.318)
- His Nation of Islam was organized hierarchically and strongly centralized.

The Imam on both the local and national level provided the authority for holding the community together and guiding it.

The strong leadership rested on a number of factors. 1. Charismatic and centralized leadership commanding loyalty and obedience; 2. an organized security arm (fruit of Islam) composed of militant former servicemen charged with protecting the community, mosques, and other institutions, headed by Elijah's own son -in-law. Raymond Sharif; 3. Business organizations comprising a number of enterprises-bank, fishing company, and chain of restaurants; 4. Educational institutions (universities of Islam).³¹. which run highly disciplined system of education , and .5. A national network of temples (including the West Indies), well organized under the direction of their ministers who control membership and functions. p. 318.

While at first they did not consciously attempt to identify themselves out rightly with any Islamic sect, their leaders nevertheless considered the community an integral part of the main body of Islam.

Until the mid-1950s there was considerable friction between regular and Black Muslims. The former accused the latter of un-orthodox Islamic beliefs.

There were elements among black Muslims themselves where disputed the news of Elijah Muhammad concerning race and state for under the guise of an Islam. Their leader preached a doctrine. Of black supremacy and deprecation of whites for having oppressed blacks. Indeed he insisted that Allah is black and Islam is the religion of blacks. His preaching appeared to undermine the very premise of universalism in Islam.³¹⁹

Elijah Muhammad was seen as the new prophet of Islam. While orthodox Muslims could recognized as prophet none beside Muhammad, the founder of the faith. ³¹⁹ They also tended to downplay the importance of ceremonial obligations in the disciplining of the believer.³¹⁹

Salah (ritual prayer) was not established Zakat (formal tax) was not enjoined upon the adherents. And the Hajj (pilgrimage to Mecca) was not promoted. Yet they insisted that God is near, heaven and hell merely two states of existence.

Those, however, who had a closer understanding of Elijah Muhammad's conception of his mission, saw clearly in it the means for achieving social and political equality and the realization of human and legal rights guaranteed all Americans in the constitution. But with this nation developed that "Islam is the religion of black man".

The first move toward rectitude is attributed to Malcolm X, who like Elijah, was the son of a Baptist preacher. After performing the pilgrimage to

Mecca in 1964, he returned convinced that his leader's preaching did not comport with the true form of Islam.

There is a growing realization that true Islam rejects racism on grounds that people of all colors and races who accept the Qur'an and teaching of Muhammad the prophet look upon each other as brothers and sisters.

The Islam has transformed the personal and social life of black Muslims. The taught then to depend on himself not on others, to become active in agricultural and manufacturing pursuits, to observe dietary laws of Islam and avoid contacts with whites as much as possible. Strict discipline is observed at home; The respective functions of man and wife in the family are clearly defined. The children are taught the essentials of the faith at home. P 321

Temple and temple restaurant become the centers of social-religion life. Insists of one congregational prayer a week, the black Muslims have conducted up to three such prayer sessions per week.

Discipline among Muslim women is strongly manifest. They are schooled in the need and art of homemaking and taught to take back seats to their husbands, never to talk to strangers, nor wear make-up or fancy dresses.

Formal training centers are open for young women known as the MGT (Muslim Girls Training).

The Muslims have their own schools, including the University of Islam in Chicago, where they learn Arabic, Islam, history and various secular subjects with grater emphases is on Islam.

With the death of Elijah Muhammad in 1975, his rehabilitated son Warith al-Din (lit. "Inheritor of the faith") succeeded him. When Warith had been expelled from the movement, he kept close contact with mainstream Muslim leaders and did not hesitate to voice differences with his father over how Islam was preached among the blacks. Warith worked systematically to transform the Nation of Islam into a mainstream Muslim community. p.321.

Following the death of his father, Warith toured Saudi Arabia and the Gulf states at the invitation of King Khalid and received in return substantial financial aid to perception mainstream observation of Islam.

Islamic orthodoxy: In 1976 he performed the pilgrimage to Mecca. Soon thereafter he declared that his father was not a prophet as he had styled himself, and acknowledged the non-racial basis of Islam,

In 1978, the Gulf States and Saudi Arabia named Warith al-din Muhammad the head of the main body of Black Muslims. "Sole consultant and trustee for the recommendation and distribution of funds to all Muslim organizations engaged in the propagation of faith in the U.S." 36. p.322.

Black Islam was renamed "World Community of Al-Islam in the West" and the followers, " Bilalians," The main publication, Muhammad Speaks was renamed Bilalian News. A new image of black Muslims as an integral part of mainstream Islamic was professed temples were renamed as mosques.

In 1980, another change took place when the name of the organization became the American Muslim mission, and its principal publication, the

American Muslim Journal. Man the strict discipline was somewhat relaxed with the disbanding of the principal enforcing agency, the Fruit of Islam. In 1985, Warith al- Din Muhammad decentralized the structure of the community delegated most of the local Imams. Local mosques were instructed to with Muslim community.

Those who did not adhere to Warith's changes rallied around Minister Louis Farakhan who insisted of following the strict path of Elijah Muhammad by retaining the old name, the teachings and form of organization, including the Fruit of Islam, as instituted by Elijah himself.

True to form, Islam has strengthened its grip on the believer. It has wrought deep changes, on both the individual and his society,

Recognizing the universality of Islam, Warith and his followers have accepted by official Muslim organizations in Americaby Federation of Islamic Associations in the United States and Canada. More and more Black Muslims visit the Muslim World at large and many study in Islamic universities throughout the world notably at the Azhar Cairo.

In sum, the development of Islamic community in the United States of America is studded with many laurels of struggles and achievements. In the coming chapters we will pursue an empirical study of the present status of the community of the American Muslims in religious and social and political fields.

Chapter Three

Methodological Approach

Research is a process of refining human knowledge for being embodied in the stock of knowledge. A research particularly a nomothetic one, follows obvious steps such as collection of data, neat filtration and examination of the facts collected under the prescribed procedures and codes of making conclusions. Great sociologist Wallace¹²² has said that research methodology seeks to deliberately annihilate the individual's standpoint with regard to the impressions about the world. It is constituted by roots whereby an agreement is reached of the specified version of the world under observations. The major purpose of research is to search for truth. Truth regarding human existence, the physical world around him, spiritual aspects of life, human relations, human reactions to the environment, human motivations and behavioural patterns etc. these are several aspects where efforts are laid to understand truth^{123, 124}. In "Theology" it is said that..."Which affirms being as they are, is error. Religions treat "God as the first and foundation of truth¹²⁵"

The aim of the present research was to study the religious and social development of Muslim community during the period of 19th and 20th century. This is a historical evolution in which the dynamics of religious and social aspects of Muslim community in the United States of America is aimed to be studied. In order to ascertain whether the nature and dynamics of religious and

social life of the population during specified period has any difference with the people of contemporary period, information will be gathered through collection of data by administering a questionnaire. Therefore, in order to find out the answers of our research questions, two parallel methods will be taken up. The first is a historical review leading to relevant conclusions and second is collection of data and its analysis. Both the methods will aim at fulfilling the objectives of the present research. A detailed account of both the strategies has been given below.

1. **Historical Review:** primary purpose of this research is to evaluate the religious and social condition of Muslims living in the United States of America within a specified period of time i.e. during the 19th and 20th century. For this purpose a critical review of historical facts will be connected in our thrust area. There would be a chronological arrangement of studies and facts which briefly introduces the evaluation of Muslim community within the territory of United States of America and leading to a critical evaluation of the religious and social condition of Muslims during 19th and 20th century. This activity would ultimately seek answers to the research questions evolved on the basis of exploration of available literature which has been analytically presented in the introductory chapter.
2. **Development of a research questionnaire:** In accordance with the requirement of the study one of the tasks which faced the researcher was the

construction of an appropriate questionnaire to study the religious and social condition of Muslims in the present scenario. Since the goodness and reliability of results would depend upon whether the questionnaire gathered desired information or not, it was necessary to under take this work cautiously and seriously. Therefore, in the construction of questionnaire we adhered to proper prescribed procedures.

Researchers have suggested three strategies for construction of a research questionnaire^{126, 127}. These methods are: 1- Rational Theoretical strategy. 2- Empirical strategy and 3- Factor analytic strategy.

The rational – theoretical approach was found most appropriate in the context of present study. According to Wiggins¹²⁸, rational – theoretical approach is the existence of one-to-one correspondence between verbal response and the hypothetical internal state. In this system, the researcher, in the light of his previous knowledge and experiences, conceptualises appropriate items and categorises the response of these items in terms of their ability to elicit responses which would reflect the phenomenon under study. The genesis of items or statement, their responses and their further processing, takes into consideration some conceptual system.

In order to design an appropriate questionnaire by following rational theoretical approach, a pool of items was prepared. These items enquired about the current status of religious and social life of the respondents. The items were

largely based on two areas viz. Religious area and Social area. In religious area items represented five basic fundamentals or *Arkaan* of Islam. Items enquired about the knowledge of concept and practise of these *Arkaan*. In the social area, items enquired about knowledge and practice of social rules and values in the context of United States of America. Such items had their prepared response sets which were either in two points or four point rating system. These rating responses aimed at eliciting information regarding existence of knowledge or level of practice of any religious fundamentals or social value.

Initially, a pool of one hundred and twenty items (questions with objective response sets) was prepared with the help of empirical studies and available literature. Each item reflected a religious or social factor that was under study. These items were subjected to scrutiny by the experienced researchers. These experts belonged to the societies of India as well as the United States of America. Their comments were incorporated, further adjusting the construction and wording of statements. In this process, items were reduced on two criterions: first, items of no value or low value were eliminated and secondly, superfluous items were eliminated. Finally, fifty questions with alternative responses were retained.

A socio-demographic questionnaire was also developed to supplement the main questionnaire. This questionnaire intended to strengthen the analytical approach in our main data.

Web version of the main questionnaire and the socio-demographic questionnaire in combined form was developed and uploaded on the internet. An explanation of the purpose of study and instructions to the respondents were also added. In this explanatory statement, respondents were assured of the confidentiality and security of their personal information given to the researcher. They were also assured that the data will be used for research purpose only.

Sample: The sample comprised of American Muslims aged sixteen years or above. These respondents were males as well as females representing various categories viz. state of residence in the USA, country of origin (if immigrant), the generation in which they stand, ethnicity, professions, levels of education etc.

The sample was drawn in terms of subjects' accessibility but it was ensured that no bias was involved in selection of sample. Furthermore, the attempt was made to ensure that equal number of respondents from different categories be included in the sample. However, ultimately there was disparity in this sense because the sample was based on convenience method.

Collection of data: Respondents were contacted through email and internet version of the questionnaire was supplied to them in the form of a hyper-link. A user friendly method was followed so that respondents could fill out the questionnaire and submit it just by clicking a submit button. In the primary data collection, as many as two hundred primary contact persons in U.S.A. were identified. They were requested to fill out the questionnaire and to forward it to

other American Muslims also with whom they are acquainted with. They were requested to avoid any reservation / biasness and to forward it to all those American Muslims to whom they know. In this way a data of as many as five hundred forty American Muslims was obtained. After scanning all the respondents' profiles it was found that many a respondents filled out their questionnaires with errors or uncompleted. Finally 270 questionnaires were retained and processed for further treatment.

Analyses of data: the data obtained from the respondents was organised and tabulated with the help of MS Access computer software. Since the data was categorical in nature and provided discreet information, therefore appropriate methods of analyses were used. Analyses techniques viz. frequency analyses, percentage and cross-tabulations were followed to find out the answers of our research questions. All the statistical operations were performed using SPSS 13 research software.

On the basis of the analysis of the available research and historical literature, some research objectives were formulated so that the present research could proceed in a direction. These research questions aimed to explore religious status, social life and impact of certain socio-demographic factors on certain religious and social aspects of the Muslims living in the United States of America. These research objectives have been organised in three separate sections which have been stated below:

Research objectives:

Section 1: Research objectives related to socio-demographic status of the respondents:

- To study the distribution of age, gender and level of education amongst the respondents.
- To study the distribution of the respondents of study across different states of United States of America.
- To study that to which generation of their immigrated ancestors our respondents belong.
- To study that to which country our respondents or their ancestors belong (if they are immigrants).
- To find out the ethnicity of our respondents.
- To identify the number of respondents to have been converted to Islam.
- To identify the number of respondents who are descendents of those who were converted to Islam.
- To find out the major reasons of immigration amongst those respondents who themselves or their ancestors immigrated to the United States of America.
- To study the preference of neighbourhood amongst the respondents.
- To identify the number of respondents who occupy personal home.

Section 2: Research objectives related to religious status of the respondents:

- To study the status of knowledge of the concept and purpose of *Tawheed*.
- To study the level of importance given to the recitation of *Tawheed* by children.
- To study the status of knowledge of purpose and functions of *Salaah*.
- To identify the number of respondents who practice (offer) *Salaah*.
- To investigate that how many times in a day respondents practice *Salaah*.
- To study the level of importance given to *Salaah* by the respondents in their spiritual life.
- To study the level of importance given to *Salaah* by the respondents in their health and well-being.
- To study the respondents' opinion on fasting (*Rozah*).

- To study that whether respondents have clear knowledge of concept and method of *Zakwaah*.
- To study the level of importance given by the respondents the payment of *Zakwaah*.
- To investigate that whether our respondents know who deserves to receive the *Zakwaah*.
- To investigate that whether our respondents pay *Zakwaah* regularly.
- To investigate that to whom our respondents prefer to pay *Zakwaah*.
- To study the status of knowledge of the concept and significance of *Hajj* (pilgrimage).
- To study the level of importance given to the *Hajj* (pilgrimage).

Section 3: Research objectives related to socio-cultural and political life of the respondents:

- To study the status of knowledge of the concept and purpose of *Halaal*.
- To study the level of importance given to abstinence from non-halaal food.
- To study the level of importance given to assimilation in the American culture.
- To study the level of importance given to the maintenance of family relations with American families who belong to other religions.
- To investigate respondents' approach towards dating preference amongst their children.
- To find out whether respondents send their children to non-Islamic schooling system.
- To find out whether respondents permit their children to watch anything on TV.
- To find out whether respondents teach their children to judge and watch TV programmes.
- To find out whether respondents discourage their children to watch US programmes on TV.
- To study the level of importance given to higher education for women.
- To study the level of importance given to celebrating Islamic festivals.
- To find out whether respondents do not take their children to Eid prayers because of their schools.
- To find out whether schools of respondents' children recognise Eid holiday.

- To find out whether schools of respondents' children closes on Eid holiday.
- To study the level of importance given to marrying a Muslim.
- To find out whether respondents think that a Muslim should marry a Muslim of the similar ethnic background.
- To study the level of importance given to keeping in touch with the people of mother land.
- To study the level of importance given to teaching mother tongue to children.
- To find out whether respondents can use the language which their ancestors used.
- To study the level of importance given to keeping abreast the developments in the native country.
- To investigate the major focus of the respondents when they keep abreast the developments in their native country.
- To study the level of importance given to participation in the American political process.
- To find out whether the respondents vote during the four yearly presidential elections.
- To identify the major reasons if the respondents do not participate in the four yearly presidential elections.
- To find out whether the respondents vote during the off season elections held every two years.
- To identify the major reasons if the respondents do not participate in the off season elections held every two years.

Section 4: Research objectives related to the impact (contingent effect) of socio-demographic factors on religious and socio-cultural dimensions

- To study the impact of respondents' gender on the importance given to role of *Salaah* on the spiritual life.
- To study the impact of respondents' gender on the importance given to role of *Salaah* on health and well-being.
- To study the impact of respondents' gender on their knowledge that to whom they should pay *Zakwaah*.
- To study the impact of respondents' status of conversion on importance given to abstinence from *non-halal* food.
- To study the impact of respondents' status of conversion on their attitude towards marrying with a Muslim.

- To study the impact of respondents' status of owning a house on sending their children to non-Islamic schools.
- To study the impact of respondents' status of owning a house on importance given to the participation in the American political process.

Appropriate statistical analysis were carried out in order to fulfil our research objectives. The obtained results have been reported and interpreted in chapter 4 that follows.

Chapter Four

Description of Data and Interpretations

Present chapter deals with the description of the collected data and to fulfill the research objectives which were formulated at the end of the previous chapter. The objectives were formulated to study the religious and social condition of Muslims living in the United States of America.

During the process of collection of data, a large number of American Muslims were contacted through email with a request to fill out a web based research questionnaire. They were further requested to pass on the web link of the said questionnaire to the other American Muslims to whom they knew. In this way 'purposive judgmental' as well as 'snowball' sampling procedures were followed. Approximately five thousand people were contacted and a response rate of ten percent was reported. A pool of five hundred and forty responses was received which were further scrutinized for errors or incompleteness. Finally, two hundred and seventy (270) questionnaires were found fit for further analysis and thus, were retained. Respondents were Muslims living within the territory of United States of America who were males as well as females and represented various age groups, ethnicity and geo-political status within the USA.

This chapter presents analyzed data in four separate sections. Section 1 deals with socio-demographic details of the respondents, section 2 presents information on religious status of Muslims. This status was determined by the

knowledge, practice and importance related to the five fundamentals (*Irkaan*) of Islam. Section 3 presents information on socio-cultural and political life of American Muslims. Section 4 deals with the study of impact of various socio-demographic factors on the religious as well as socio-cultural and political dimensions of Muslims living in the United States of America.

Section 1

A detailed description of socio-demographic status of the respondents of current research has been given below:

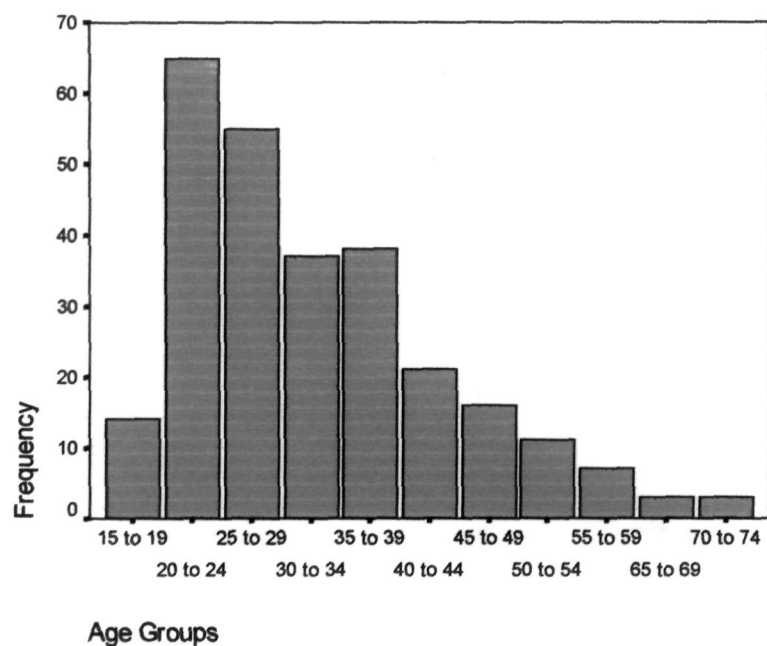
1. **Age:** Age of the respondents ranged between 16 to 72 years which was grouped in the class intervals.

Table: 1.1
Showing number of respondents and their percentage falling in different age groups

Age (in years)	Frequency	Percent
15 to 19	14	5.2
20 to 24	65	24.1
25 to 29	55	20.4
30 to 34	37	13.7
35 to 39	38	14.1
40 to 44	21	7.8
45 to 49	16	5.9
50 to 54	11	4.1
55 to 59	7	2.6
65 to 69	3	1.1
70 to 74	3	1.1
Total	270	100.0

Figure: 1.1

Showing distribution of respondents in various age groups



2. Gender:

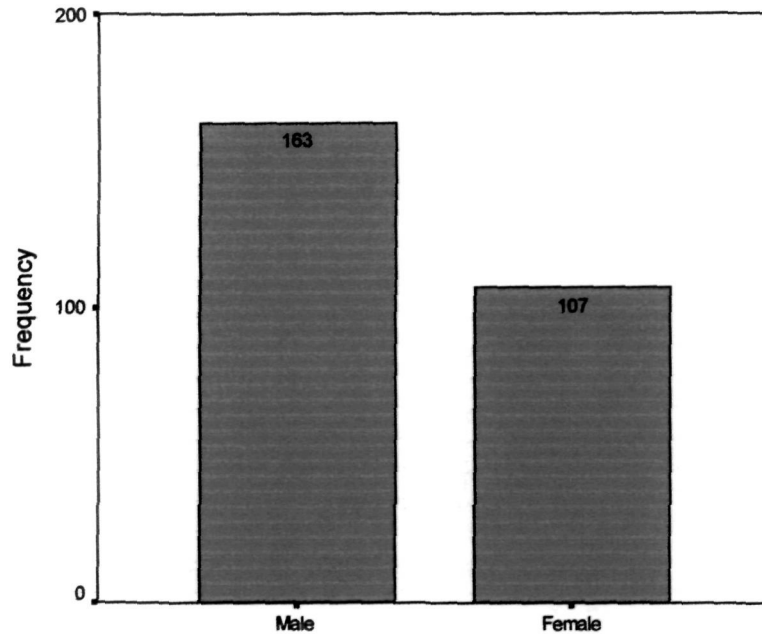
Gender of the respondents was recorded for the analytical purpose. Number and percentage of male and female respondents have been illustrated in the following table and figure.

Table: 1.2

Number of male and female respondents

Gender	Frequency	Percent
Male	163	60.4
Female	107	39.6
Total	270	100.0

Figure: 1.2
Showing frequency of male and female respondents



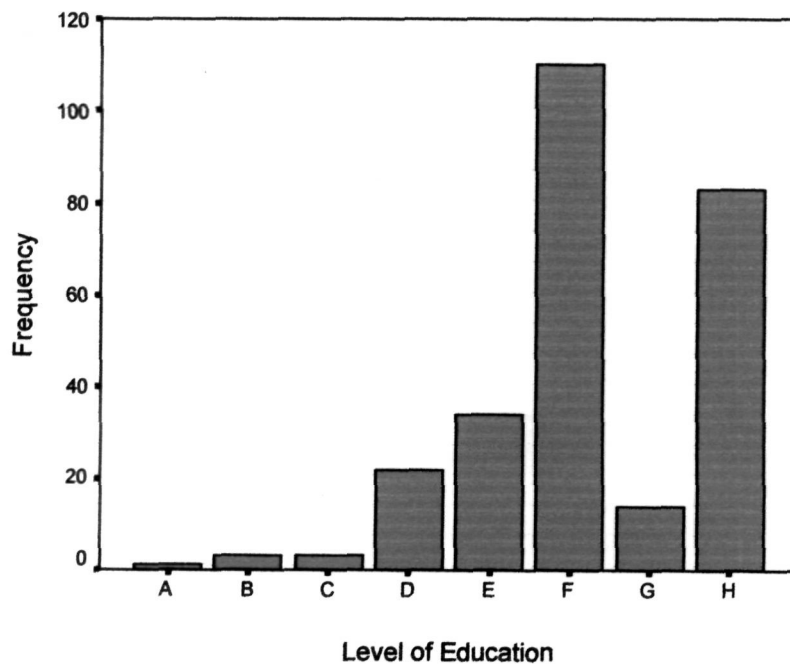
3. Level of education:

Since the level of education attained by the American Muslims plays a vital role in their religious and socio-economic development. Furthermore, it helps in the formation of their attitude towards the politico-administrative system of their country. Therefore, it was necessary to record the level of their education to find its religious and social correlates. Respondents have been grouped according to their education level in the following table.

Table 1.3
Level of education of the respondents

Level of education	Frequency	Percent
Do not want to specify	1	.4
Did not finish high school	3	1.1
Did not finish high school but earned a GED	3	1.1
Finished high school	22	8.1
Attended college or earned an Associate of Arts degree	34	12.6
Completed college and earned a Bachelor's degree.	110	40.7
Attended graduate school but did not finish	14	5.2
Completed graduate school and earned a Master's or Doctorate	83	30.7
Total	270	100.0

Figure 1.3
Showing distribution of level of education amongst the respondents



4. State of residence:

A review of literature indicates that Muslim population is found in almost all of the states of the United States of America. However, their concentration varies across the states due to some certain reasons. In an effort to observe such a variation, a record of 'state of residence' was also undertaken. In this connection, it is worth mentioning here that the methods which have been followed to collect data and sampling procedure may not yield the real picture of distribution of the targeted population. Therefore, the information represented in the following table and figure may not represent the real distribution of the Muslim population across various states of the USA. Following table and figure show the distribution of our respondents across different states.

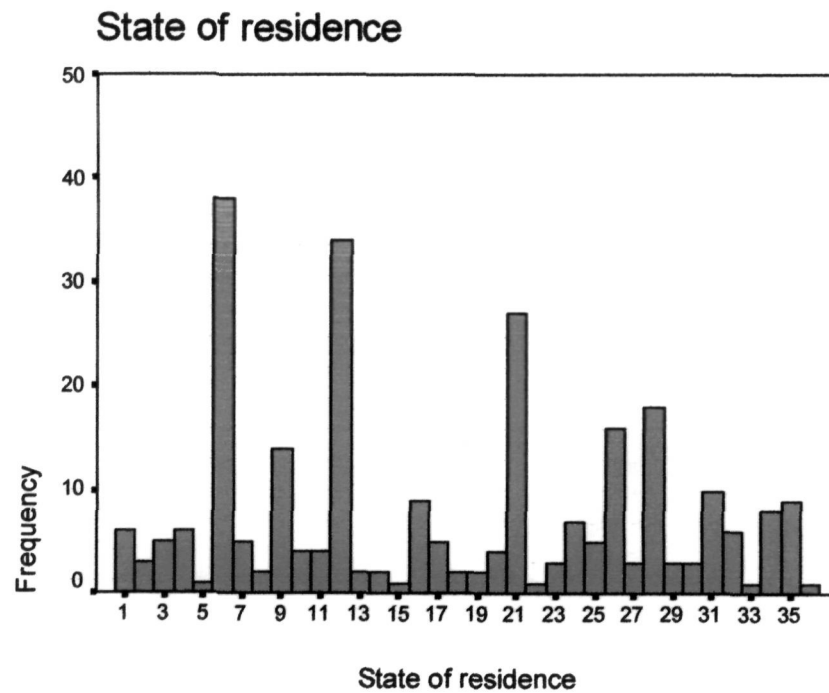
Table: 1.4
State of residence

Sr. No.	States with code	Frequency	Percent
1	Alabama (AL)	6	2.2
2	Arizona (AZ)	3	1.1
3	California (CA)	5	1.9
4	Colorado (CO)	6	2.2
5	Connecticut (CT)	1	.4
6	Florida (FL)	38	14.1
7	Georgia (GA)	5	1.9
8	Idaho (ID)	2	.7
9	Illinois (IL)	14	5.2
10	Indiana (IN)	4	1.5
11	Iowa (IA)	4	1.5
12	Kansas (KS)	34	12.6
13	Kentucky (KY)	2	.7
14	Louisiana (LA)	2	.7
15	Maine (ME)	1	.4
16	Maryland (MD)	9	3.3
17	Massachusetts (MA)	5	1.9
18	Michigan (MI)	2	.7

19	Minnesota (MN)	2	.7
20	Mississippi (MS)	4	1.5
21	Missouri (MO)	27	10.0
22	Montana (MT)	1	.4
23	Nebraska (NE)	3	1.1
24	Nevada (NV)	7	2.6
25	New Mexico (NM)	5	1.9
26	New York (NY)	16	5.9
27	North Carolina (NC)	3	1.1
28	Ohio (OH)	18	6.7
29	Oklahoma (OK)	3	1.1
30	Pennsylvania (PA)	3	1.1
31	Tennessee (TN)	10	3.7
32	Texas (TX)	6	2.2
33	Vermont (VT)	1	.4
34	Virginia (VA)	8	3.0
35	Washington (WA)	9	3.3
36	Wisconsin (WI)	1	.4
	Total	270	100.0

Figure 1.4

Showing distribution of the respondents across various states of USA



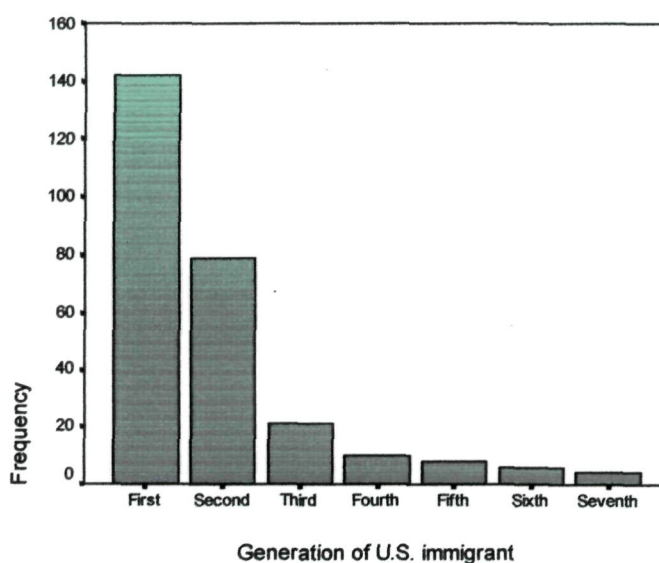
5. Generation of American immigrant:

Various researches and US government data sources indicate that Muslim are living in the United States of America even after some generations of their ancestors who migrated to this land. Therefore, it is quite important to record whether which generation of immigrants represent our respondents. A distribution of the same has been reported in the following table and figure.

Table 1.5
Number of respondents representing different generations of their immigrated ancestors

Sr. No.	No. of generation	Frequency	Percent
1	Do not want to specify	142	52.6
2	First Generation American	79	29.3
3	Second Generation American	21	7.8
4	Third Generation American	10	3.7
5	Fourth Generation American	8	3.0
6	Fifth Generation American	6	2.2
7	Sixth Generation American or greater	4	1.5
	Total	270	100.0

Figure: 1.5
Distribution of respondents according to their generation of immigrants



6. Country of origin (if immigrant):

American Muslims vary in their behavior, lifestyle, attitude and appearance.

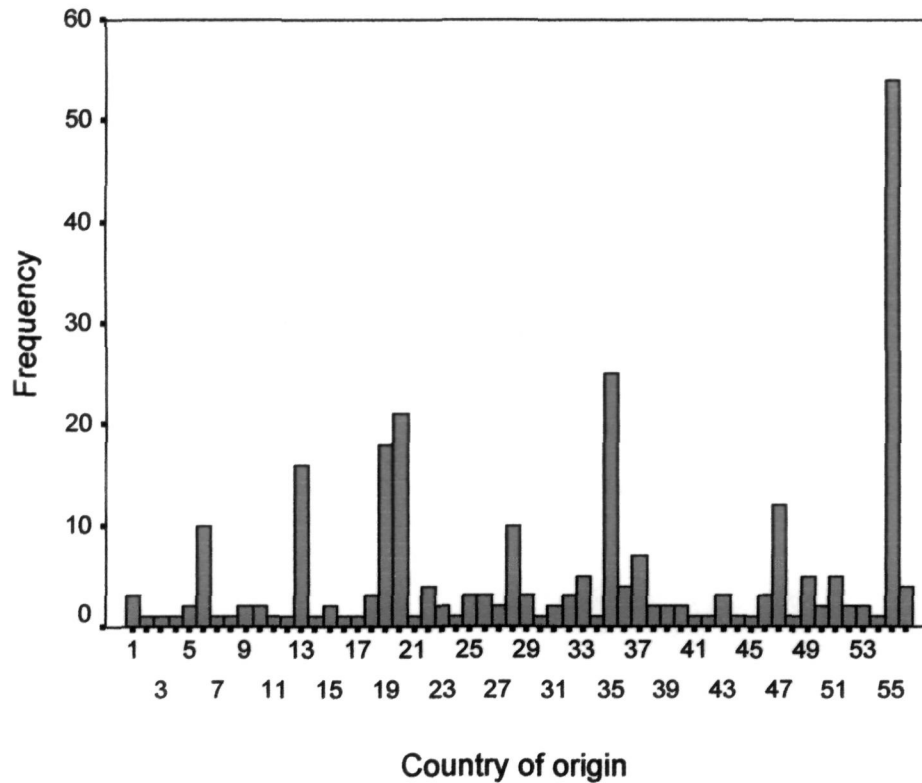
Major reason behind this variation is their association to different parts of the world from where they or their ancestors have migrated. Though they are assimilating in the American society, still the variation is due to the difference in their countries of origin. Therefore, it was important to record that from which country they or their forefathers were migrated. The details are presented in the following table and graph.

Table 1.6
Country of origin of the respondents or their forefathers

Sr. No.	Country	Frequency	Percent
1	Afghanistan	3	1.1
2	Algeria	1	.4
3	Armenia	1	.4
4	Azerbaijan	1	.4
5	Bahrain	2	.7
6	Bangladesh	10	3.7
7	Belarus	1	.4
8	Bolivia	1	.4
9	Bosnia and Herzegovina	2	.7
10	Botswana	2	.7
11	Brunei	1	.4
12	Czech Republic	1	.4
13	Egypt	16	5.9
14	Eritrea	1	.4
15	Ethiopia	2	.7
16	Fiji	1	.4
17	France	1	.4
18	Guyana	3	1.1
19	Do not want to specify	18	6.7
20	India	21	7.8
21	Iran	1	.4

22	Jordan	4	1.5
23	Kenya	2	.7
24	Kyrgyzstan	1	.4
25	KSA	3	1.1
26	Lebanon	3	1.1
27	Libya	2	.7
28	Malaysia	10	3.7
29	Maldives	3	1.1
30	Mongolia	1	.4
31	Morocco	2	.7
32	Namibia	3	1.1
33	Nigeria	5	1.9
34	Oman	1	.4
35	Pakistan	25	9.3
36	Palestine	4	1.5
37	Panama	7	2.6
38	Philippines	2	.7
39	Qatar	2	.7
40	Serbia	2	.7
41	Sierra Leone	1	.4
42	Slovakia	1	.4
43	Somalia	3	1.1
44	South Africa	1	.4
45	Sri Lanka	1	.4
46	Sudan	3	1.1
47	Syria	12	4.4
48	Tanzania	1	.4
49	Thailand	5	1.9
50	Tunisia	2	.7
51	Turkey	5	1.9
52	UAE	2	.7
53	Uganda	2	.7
54	United Kingdom	1	.4
55	United States	54	20.0
56	Yemen	4	1.5
	Total	270	100.0

Figure: 1.6
Distribution of respondents according to the country of their own or forefathers' origin
 (Countries have been indicated by the numeric codes. Please refer to the above table)



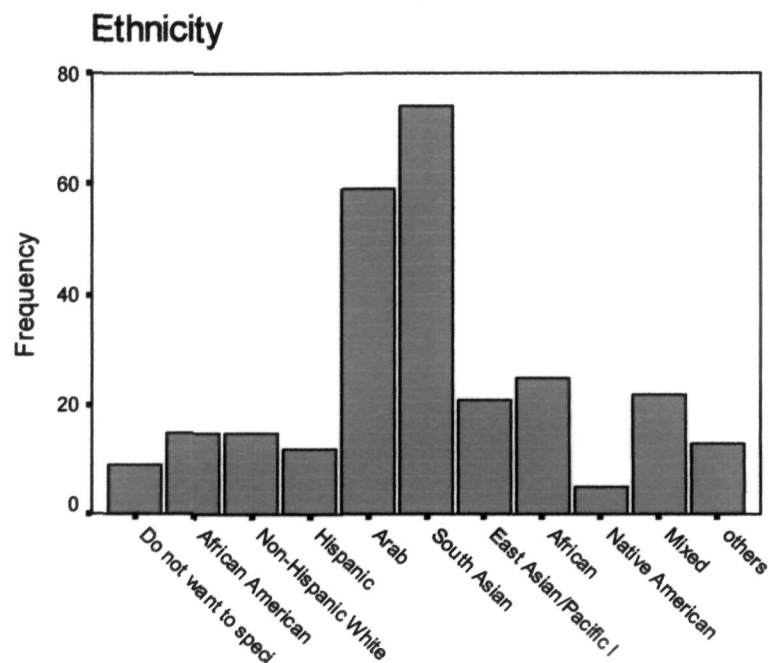
7. Ethnicity of respondents:

Ethnic background of an American Muslims determines his appearance, social behaviour and orientations to a greater extent. It is a visible identity which influences an American Muslims social status and predicts his behaviour. Therefore, recording of the ethnicity of the respondents was felt necessary. Respondents have been grouped according to different ethnic backgrounds in the following table and figure.

Table: 1.7
Ethnic background of the respondents

Ethnic background	Frequency	Percent
Do not want to specify	9	3.3
African American	15	5.6
Non-Hispanic White	15	5.6
Hispanic	12	4.4
Arab	59	21.9
South Asian	74	27.4
East Asian/Pacific Islander	21	7.8
African	25	9.3
Native American	5	1.9
Mixed	22	8.1
Others	13	4.8
Total	270	100.0

Figure: 1.7
Distribution of the respondents according to their ethnic backgrounds



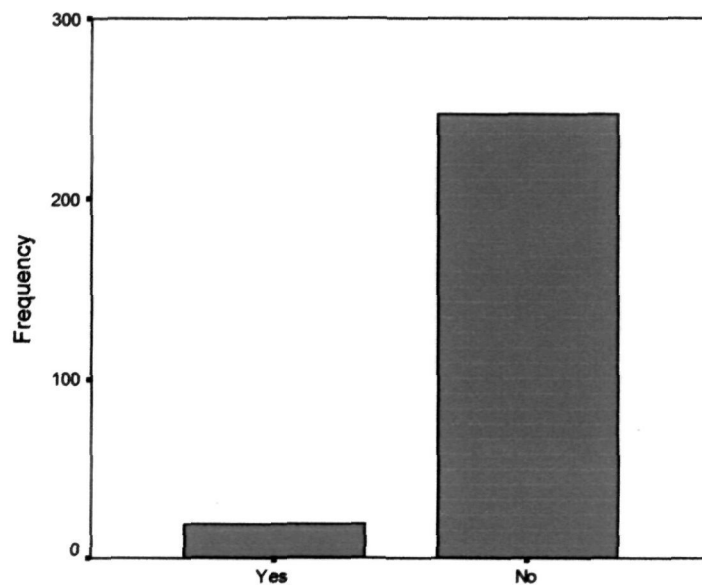
8. Whether the respondent is converted:

Researchers and Islamic scholars say that a large number of American Muslims are converted to Islam. By embracing Islam, an individual brings a lot of changes in his or her personality and social identity. Therefore, it was felt important to take record of whether our respondents are converted to Islam or not. Following table and figure indicate the number of converted Muslims within our sample:

Table: 1.8
Number of respondents converted to Islam

Converted	Frequency	Percent
Yes	19	7.0
No	251	93.0
Total	270	100.0

Figure: 1.8
Showing respondents who were converted to Islam



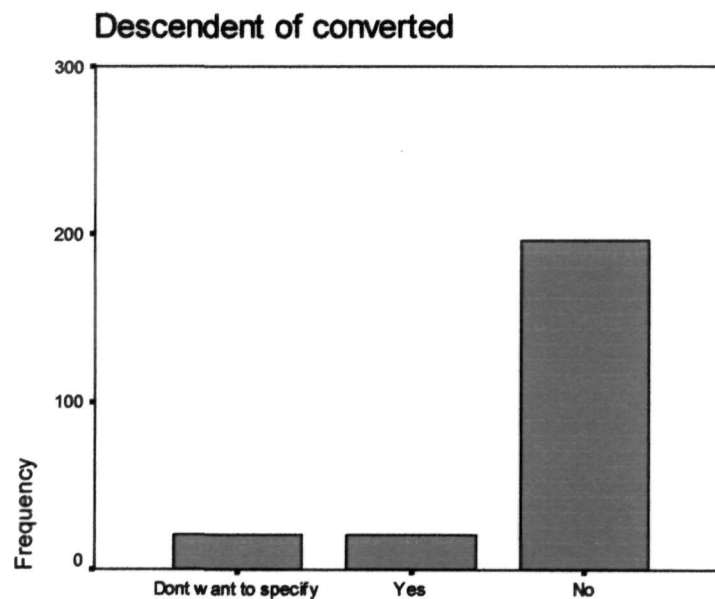
9. Descendents of those who converted to Islam:

In many cases, respondents were themselves not converted to Islam but they were descendents of Islam. Such respondents have been organized in the following table and figure.

Table: 1.9
Descendents of those who were converted to Islam

Responses	Frequency	Percent
Do not want to specify	32	11.9
Yes	21	7.8
No	217	80.4
Total	270	100.0

Figure: 1.9



10. Reason to immigrate:

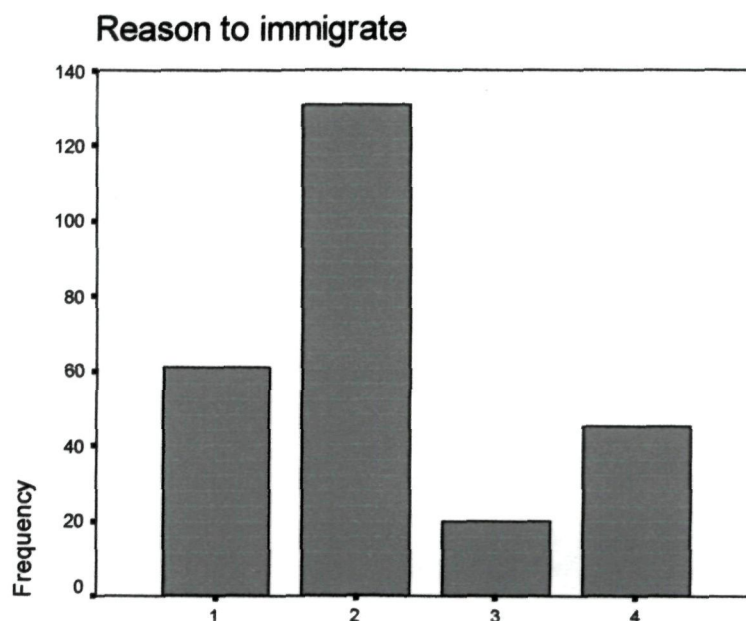
American Muslim diaspora is formed of people who migrated to the USA from various countries. These Muslims left their country of birth due to

various reasons. A record of such reasons have been taken and presented in the following table:

Table 1.10
Showing reasons of immigration by the American Muslims

Sr. No.		Frequency	Percent
1	Do not want to specify	67	24.8
2	Better economic opportunities	135	50.0
3	More social and political freedom	22	8.1
4	Comfortable life	46	17.0
	Total	270	100.0

Figure: 1.10



11. Preference of neighborhood:

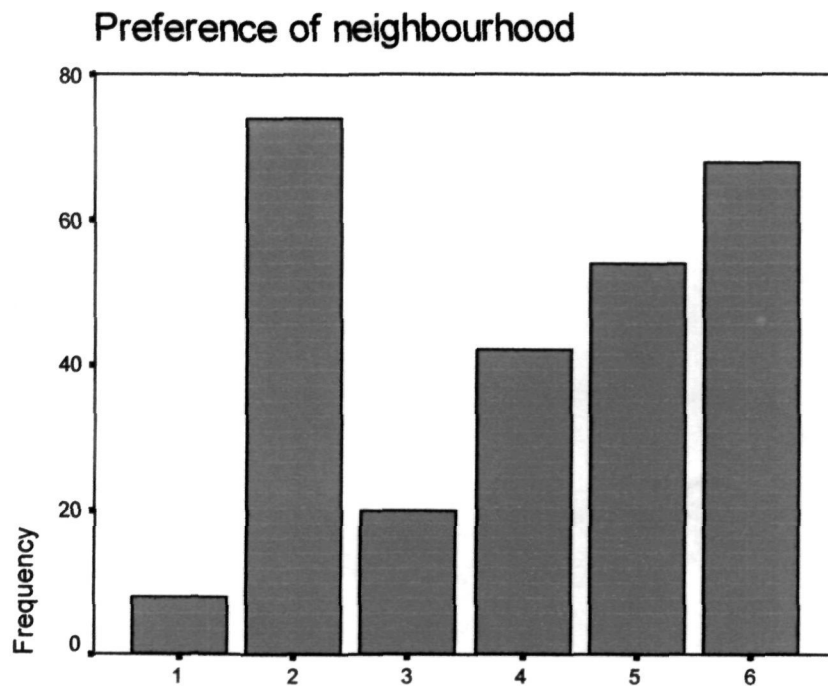
Various social researchers and other sources have reported about the variable choice of neighborhood by the Muslim community in the United States of America. In this connection, a record of popular choices of neighborhood has

been taken from the respondents of this research study. The said information has been organized in the table below:

Table 1.11
Showing preference of neighborhood by the American Muslims

	Responses	Frequency	Percent
1	Do not want to specify	8	3.0
2	Mostly Muslim	74	27.4
3	Mostly your ethnic group irrespective of religion	21	7.8
4	Mostly Muslim as well as your ethnic group	44	16.3
5	Mixed	55	20.4
6	No preference	68	25.2
	Total	270	100.0

Figure 1.11



11. Whether occupy a home:

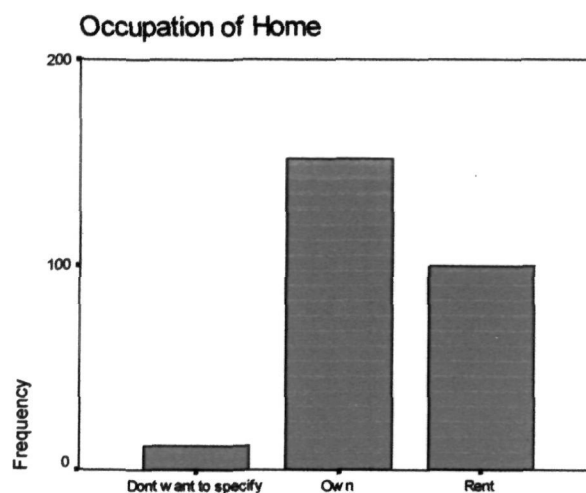
Owning a home at the United States of America indicates an individual's socio-economic standing in the society. It has been observed that people who rent a house had to change it frequently and keep on adjusting to varied socio-cultural surroundings. Furthermore, owning of a home provides a sense of stability. All these factors cast their influence on an individual's religious, social economical and political identities.

Our respondents were asked a question that whether they own or rent a home. Their responses have been organized in the following table:

Table: 1.11
Showing number of respondents who own a home

	Frequency	Percent
Do not want to specify	14	5.2
Own	154	57.0
Rent	102	37.8
Total	270	100.0

Figure: 1.11



Section 2

Religious status of Muslims in the United States of America:

One of the major purposes of the current research was to assess the religious status of Muslims who live in the United States of America. For this purpose, respondents were assessed on the five *Irakeen* (fundamentals of Islam) viz. *Tauheed*, *Salaah*, *Rozah*, *Zakwaah* and *Hajj*. The respondents were assessed at two levels. First, at the level of knowledge of the concept and purpose of a particular fundamental of Islam. Second, at the level of the practice of the said fundamental. Responses were recorded in different response categories which were presented in a hierarchy of strength.

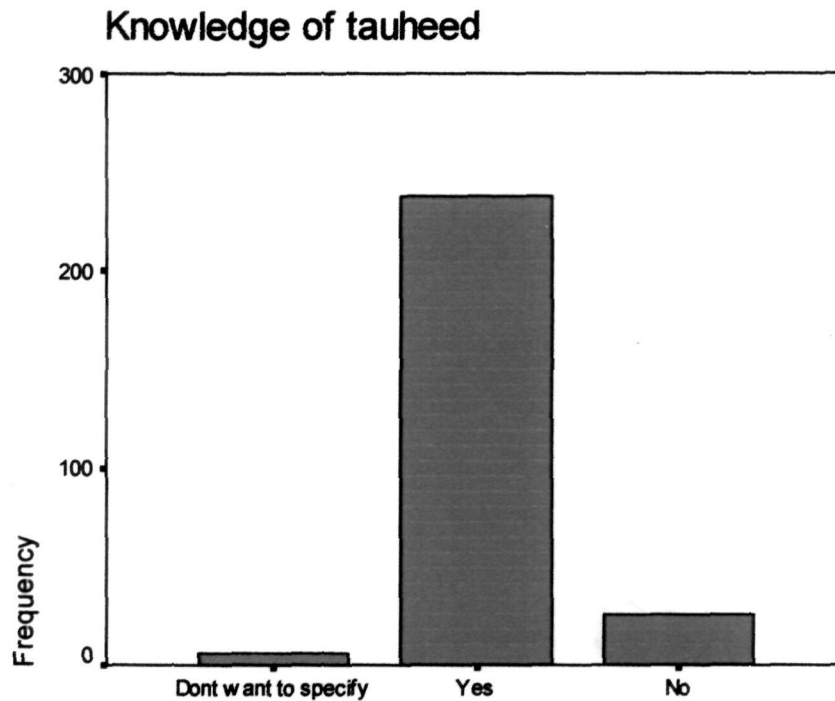
1. *Tauheed*:

By *Tauheed* or *Shahadah* each Muslim affirms the oneness of God and prophethood of Muhammad (PBUH). This is the basic requirement for someone to be a Muslim. It is mandatory to recite *Tauheed* in order to be a Muslim. A frequency of our respondents who truly know or do not know the exact concept and purpose of *Tauheed* has been indicated in the following table.

Table: 2.1
Showing number of respondents with the true knowledge of
concept and purpose of *Tauheed*

	Frequency	Percent
Don't want to specify	6	2.2
Yes	238	88.1
No	26	9.6
Total	270	100.0

Figure: 2.1



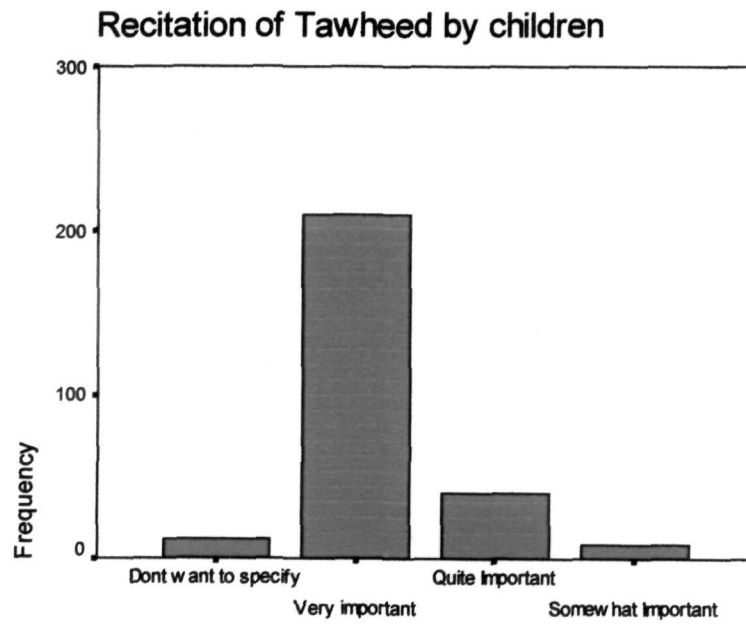
2. Recitation of *Tauheed* by children:

Importance of *Tauheed* in an American Muslim's life could also be assessed by knowing that to what extent they feel it important that their children should also recite and understand the *Kalma-e-Tauheed*. Therefore, the respondents were asked to indicate the level of importance to the recitation and understanding of *kalma-e-Tauheed* by their own as well as other younger children of their family. A distribution of these responses has been organized in the following table.

Table: 2.2
Showing level of importance of recitation and understanding
of *Kalma-e-tauheed* by the children

	Frequency	Percent
Do not want to specify	12	4.4
Very important	210	77.8
Quite Important	40	14.8
Somewhat Important	8	3.0
Not Important	0	0.0
Total	270	100.0

Figure: 2.2



3. Knowledge of purpose and functions of *Salaah*:

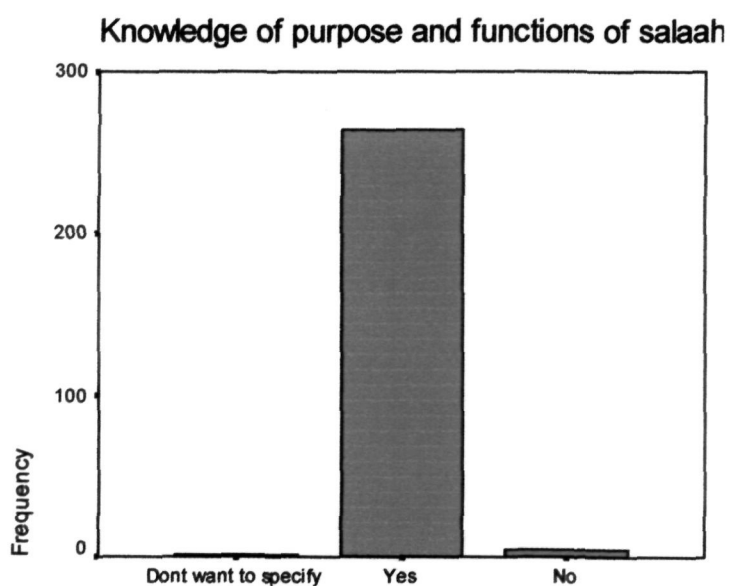
In order to testify whether our respondents have clear knowledge regarding purpose and functions of the second important fundamental of Islam i.e. *Salaah* (also called *Namaaz* by Urdu speakers), they were asked a question in

this regard. Response categories of the said question have been organized in the following table:

Table: 2.3
Showing whether our respondents have clear knowledge of the purpose and functions of *Salaah*

	Frequency	Percent
Do not want to specify	1	.4
Yes	264	97.8
No	5	1.9
Total	270	100.0

Figure: 2.3



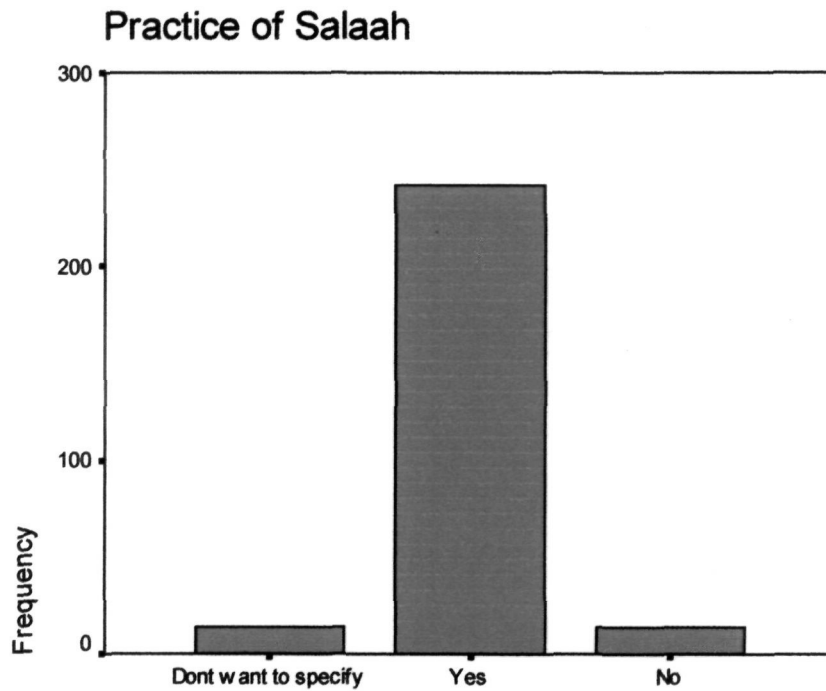
4. Practice (offering) of *Salaah*:

Subsequent to the question of knowledge of purpose and functions of *Salaah*, respondents were asked whether they performed *Salaah*. The responses and their percentage within our sample have been presented in the following table.

Table: 2.4
Showing responses of sample whether they practice (offer) *Salaah*

	Frequency	Percent
Don't want to specify	14	5.2
Yes	242	89.6
No	14	5.2
Total	270	100.0

Figure: 2.4



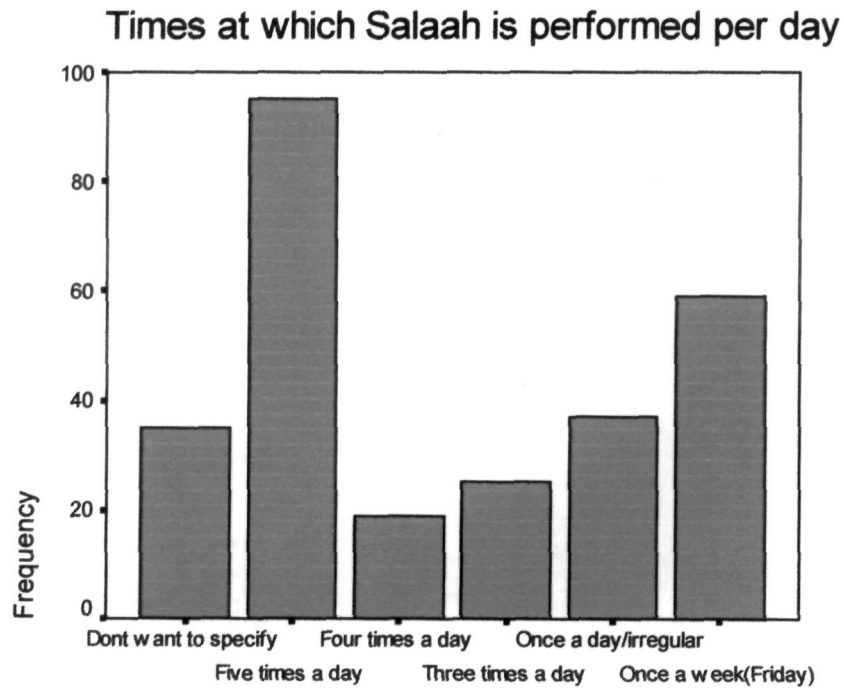
5. How many times in a day the Salaah is performed?

Since *Salaah* is to be performed at multiple times of a day. After enquiring whether our subjects perform *Salaah*, subjects (respondents) were asked about how many times they perform *Salaah*. Responses to this question have been organized in the following table:

Table: 2.5
Showing responses of the subjects on how many times the
respondents perform *Salaah* per day

	Frequency	Percent
Do not want to specify	35	13.0
Five times a day	95	35.2
Four times a day	19	7.0
Three times a day	25	9.3
Once a day/irregularly	37	13.7
Once a week (Friday prayer)	59	21.9
Total	270	100.0

Figure: 2.5



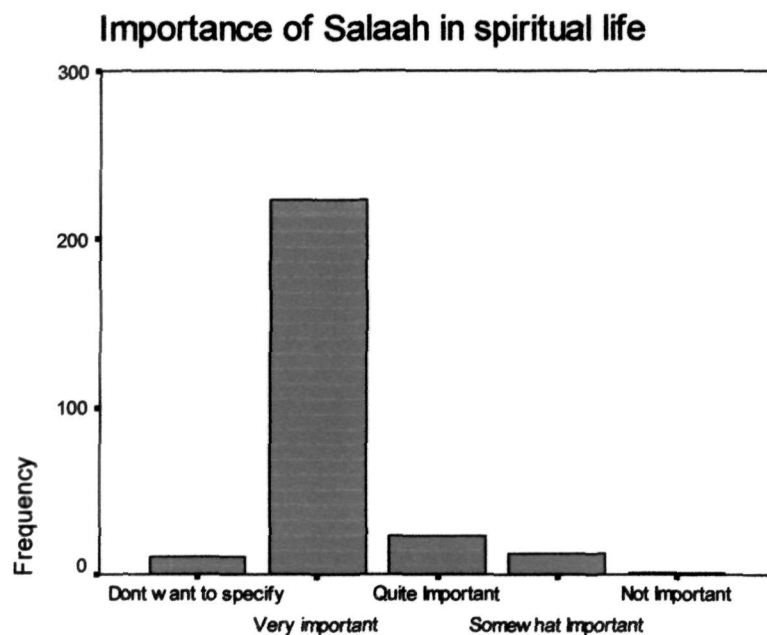
6. Importance of Salaah in spiritual life:

The respondents were questioned on their attitude towards *Salaah* as being one of the means of spiritual attainment. Respondents rated on the level of importance they attribute to the *Salaah*. The frequencies of the responses within our sample have been organized in the following table:

Table: 2.6
Showing responses on the level of importance of *Salaah* as being the source of spiritual attainment

	Frequency	Percent
Don't want to specify	10	3.7
Very important	223	82.6
Quite Important	23	8.5
Somewhat Important	13	4.8
Not Important	1	.4
Total	270	100.0

Figure: 2.6



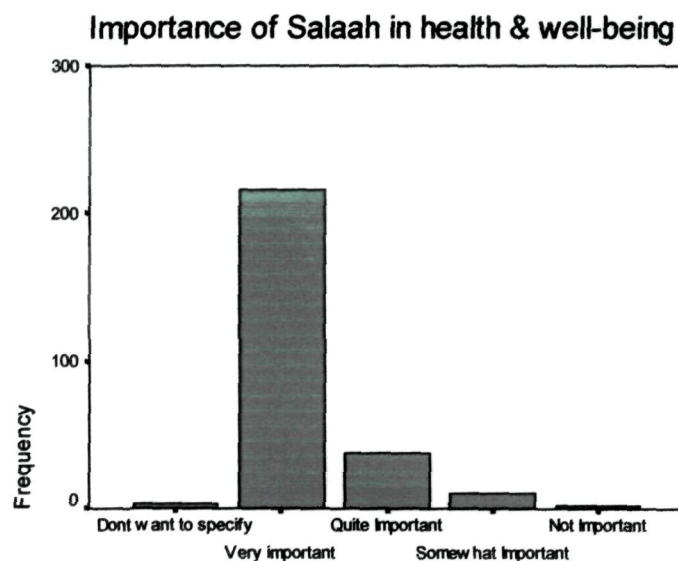
7. Importance of Salaah in health & well-being:

The respondents were questioned on their attitude towards *Salaah* as being one of the means of health & well-being. Respondents rated on the level of importance they attribute to the *Salaah*. The frequencies of the responses within our sample have been organized in the following table:

Table: 2.7
Showing responses on the level of importance of *Salaah* as being the source of health and well-being

	Frequency	Percent
Don't want to specify	3	1.1
Very important	216	80.0
Quite Important	38	14.1
Somewhat Important	11	4.1
Not Important	2	.7
Total	270	100.0

Figure: 2.7



8. Fasting or *Rozah*:

During the holy month of Ramadan all Muslims are called on to observe the fast during the daylight hours (from dawn to dusk), the period when there is enough light to distinguish between a black and white thread. Besides its religious significance, fasting carries its spiritual and health benefits.

Questions related to fasting were asked to the respondents. However, due to very low number of valid responses or high number of no response, the data was not analyzable. Therefore, the data has not been processed to draw any conclusion.

9. Zakwaah and knowledge regarding Zakwaah:

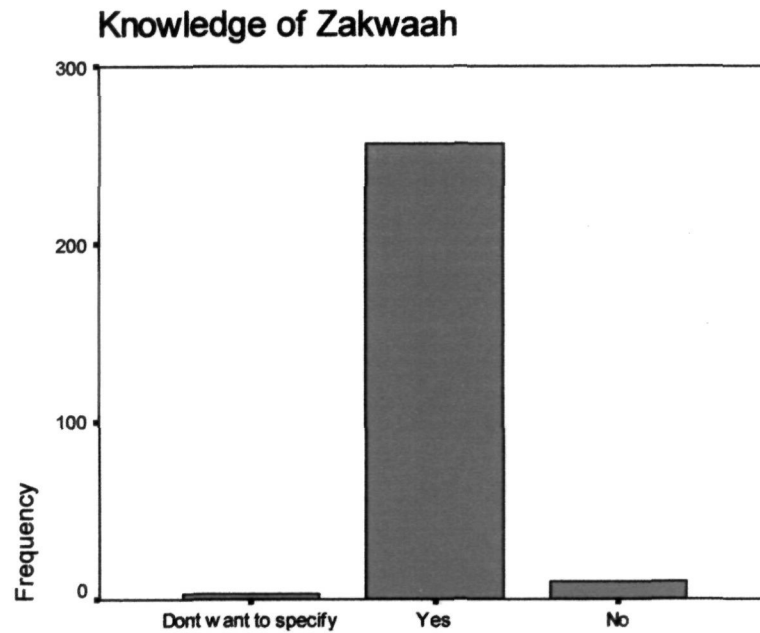
Zakwaah or the religious tax is applied to those Muslims people who have acquired a certain economic status. The amount of Zakwaah had to be paid to the other needy people. This is another important fundamental of Islam. Respondents were asked whether they have clear idea about the concept and method of Zakwaah. Responses have been organized in the following table:

Table: 2.8

**Showing responses on the knowledge regarding concept and method of
*Zakwaah***

	Frequency	Percent
Do not want to specify	3	1.1
Yes	257	95.2
No	10	3.7
Total	270	100.0

Figure: 2.8



9. Importance of *Zakwaah*:

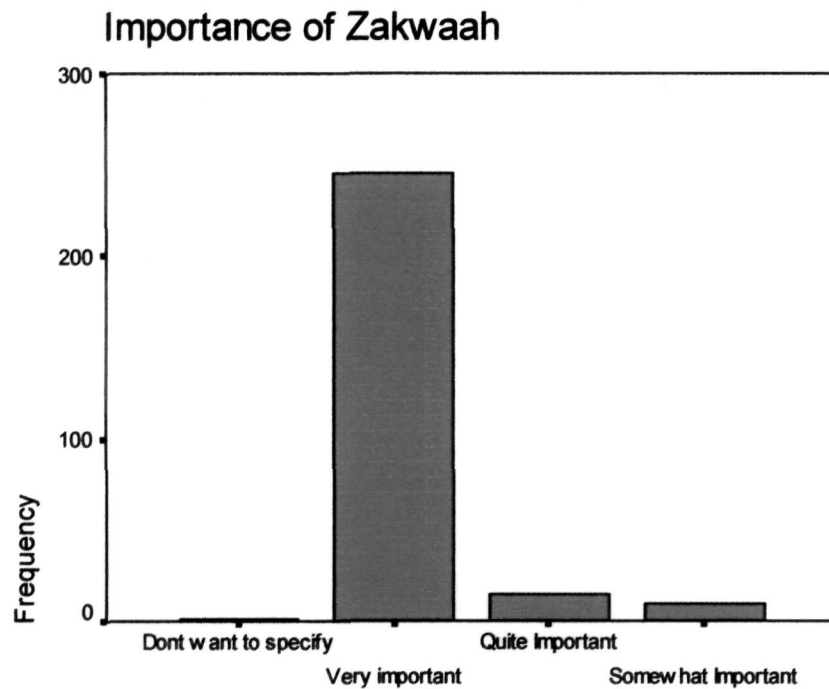
Subsequent to the knowledge of concept and method of *Zakwaah*, subjects were testified on the level of importance of *Zakwaah* in the Islamic practices.

Responses have been organized in the following table:

Table: 2.9
Showing responses of the subjects on the level of importance of
***Zakwaah* in Islam**

	Frequency	Percent
Do not want to specify	1	.4
Very important	245	90.7
Quite Important	15	5.6
Somewhat Important	9	3.3
Total	270	100.0

Figure: 2.9



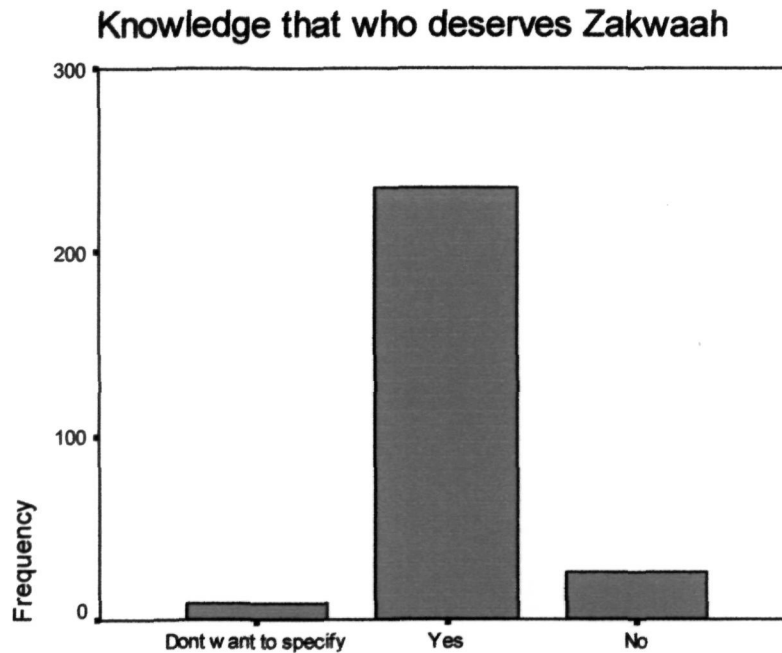
10. Knowledge on who deserves Zakwaah:

Since *Zakwaah* money cannot be paid to everybody but to the designated people or groups. Therefore, it is imperative to know who deserves to receive this amount. Our respondents were questioned on this dimension. The responses have been organized in the following table:

Table: 2.10
Showing responses on the knowledge that who deserve to receive *Zakwaah*

	Frequency	Percent
Do not want to specify	9	3.3
Yes	235	87.0
No	26	9.6
Total	270	100.0

Figure: 2.10



11. Whether paying *Zakwaah* regularly?

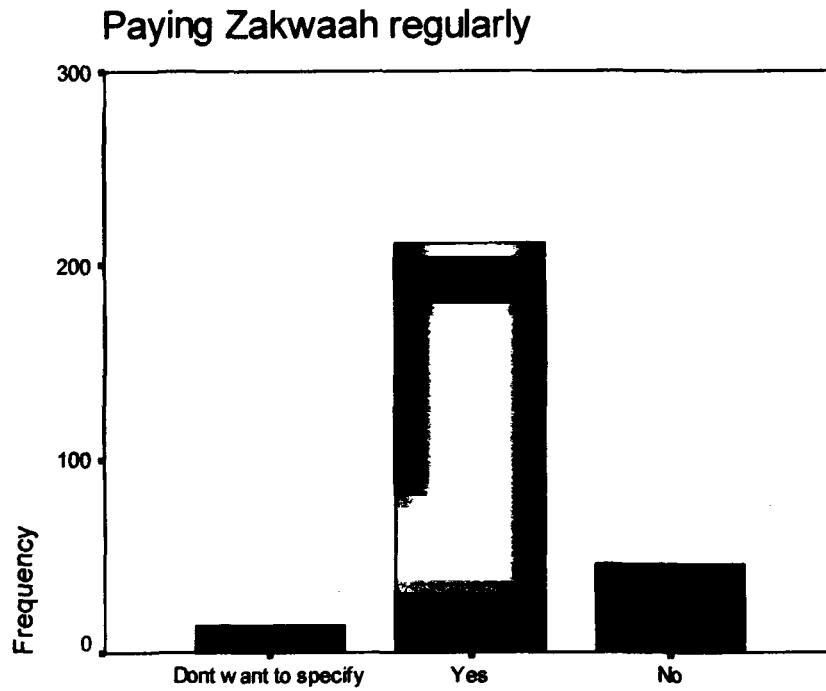
It is mandatory to pay *Zakwaah* at a designated time interval. The payment of *zakwaah* is done by any Muslim who has attained a certain economic level. In this connection, subjects were asked whether they pay *Zakwaah* at regular time interval. Responses in this regard were organized in the following table:

Table: 2.11

Showing responses whether subjects pay *Zakwaah* regularly

	Frequency	Percent
Do not want to specify	14	5.2
Yes	211	78.1
No	45	16.7
Total	270	100.0

Figure: 2.11



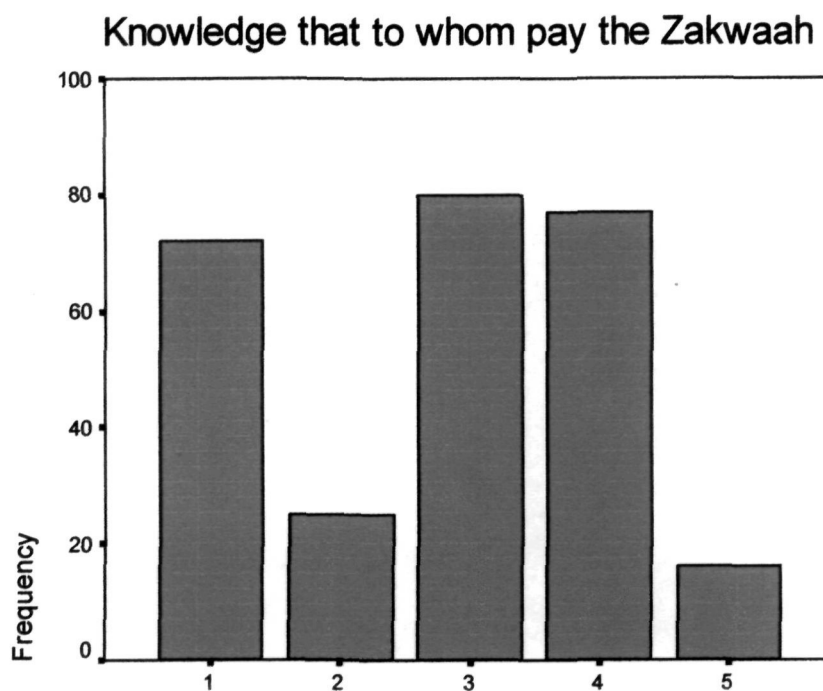
12. To whom *Zakwaah* is paid:

Subjects were asked that to whom they prefer to pay the amount of *Zakwaah*.

Responses on this query have been organized in the following table:

Table: 2.12
Showing responses on whom the *Zakwaah* money is paid

		Frequency	Percent
1	Do not want to specify	72	26.7
2	Needy individuals in the US	25	9.3
3	Charity organizations in the US	80	29.6
4	Needy individuals in other countries	77	28.5
5	Charity organizations in other countries	16	5.9
	Total	270	100.0



13. Knowledge of concept and significance of *Hajj* (pilgrimage):

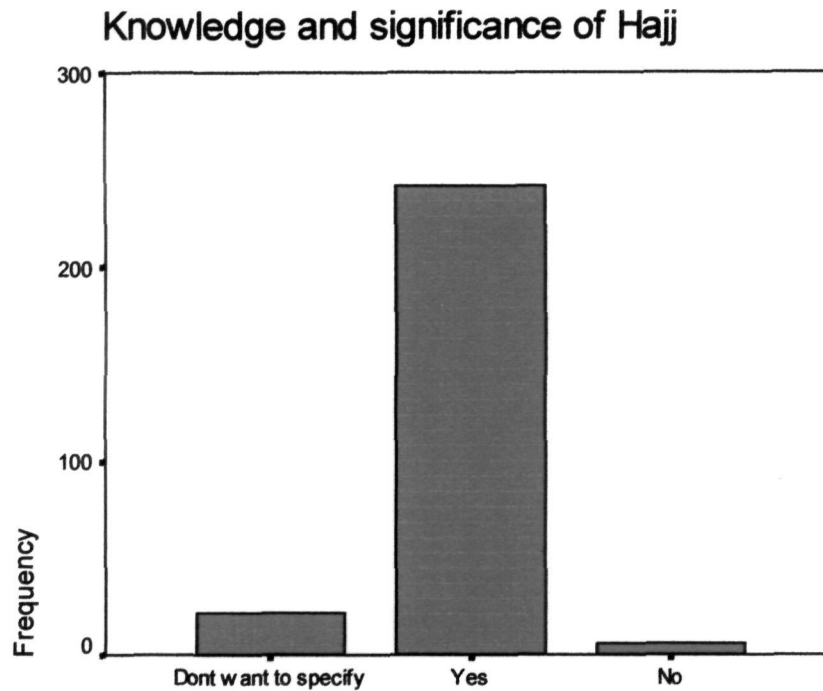
The fifth fundamental of Islam is that every Muslim is required to go at least once in a lifetime, if financial resources and health permit, to the holy city of Mecca for the rites of pilgrimage or *Hajj*. Respondents were asked to provide information whether they knew the concept and significance of *Hajj* in Islam.

Responses of this question have been organized in the table below:

Table: 2.13
Showing responses of the subjects on whether they knew the concept and significance of Hajj

	Frequency	Percent
Do not want to specify	22	8.1
Yes	242	89.6
No	6	2.2
Total	270	100.0

Figure: 2.13



14. Importance of *Hajj*:

Subsequent to the question of knowledge of *Hajj*, subjects were asked to indicate the importance of performing *Hajj* once in a lifetime for a Muslim.

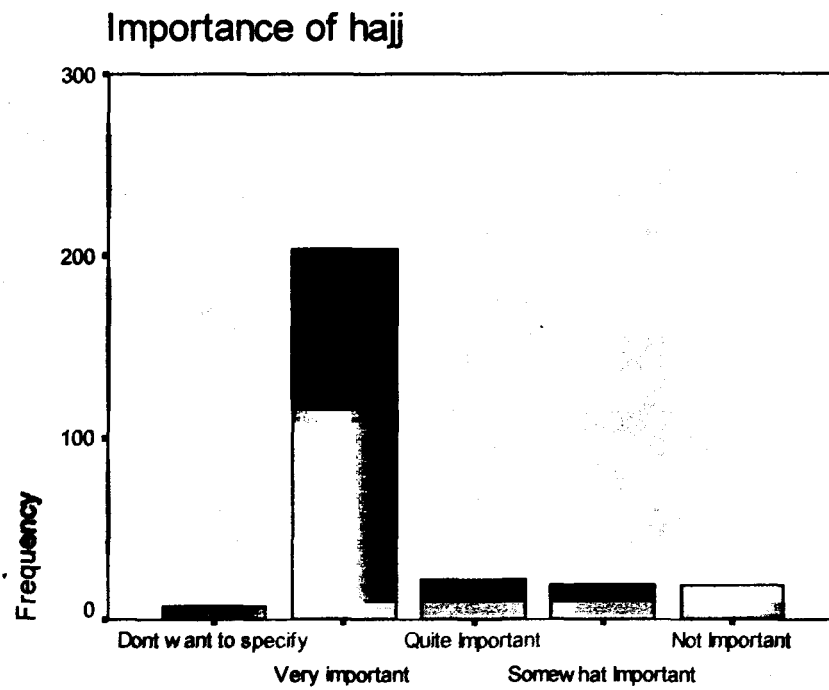
Responses have been organized in the following table:

Table: 2.14

Showing level of importance of *Hajj* given by the respondents.

	Frequency	Percent
Do not want to specify	7	2.6
Very important	203	75.2
Quite Important	22	8.1
Somewhat Important	19	7.0
Not Important	19	7.0
Total	270	100.0

Figure: 2.14



Section 3

Information on socio-cultural and political life of American Muslims

After going through the available research literature on Muslims living in the United States of America, the researcher found it appropriate to investigate the social, cultural and political lives of the targeted population. Therefore, questions focusing on the life areas were incorporated in the questionnaire that was administered to the respondents. The information elicited through the respondents' answers has been analyzed, tabulated and presented below.

1. Knowledge of *Zabeeha* or *Halal*:

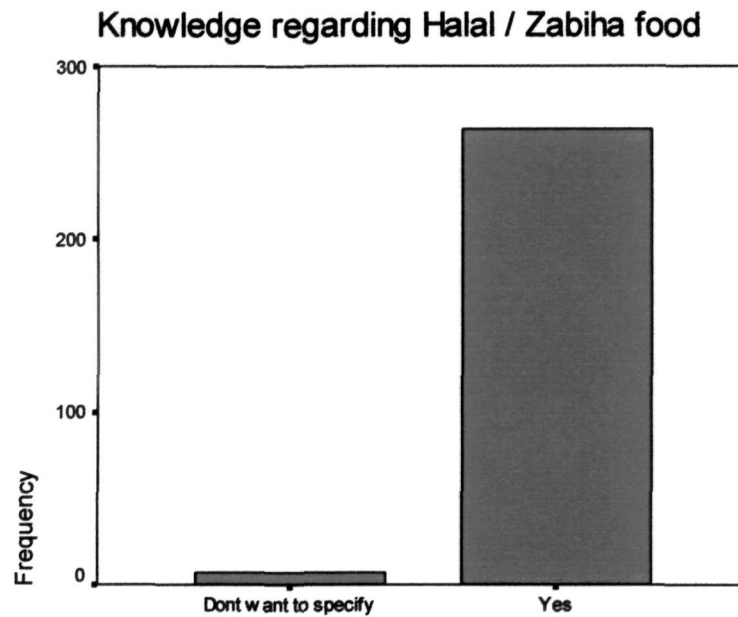
Halal refers to any behaviour or mode of consumption that is permitted in Islam. Popularly the term is attributed to consumable meat that was slaughtered in an Islamic way. This means that the animal was slaughtered rather than stunned by cutting throat in a swift move and that the blood is completely drained. At the moment of cutting the throat of animal, *Kalma-e-Tawheed* was also recited. Availability of such meat is often difficult in a non-Muslim country and special arrangements are generally made by the Muslim consumers. In really difficult situations, some Muslims follow widely accepted compromises viz. consuming *Kosher* or Meat slaughtered and consumed by the Jews. Previous researches indicate that Muslims prefer to make arrangements to slaughter animals (by themselves or through Mosque communities).

Our respondents, in this connection, were asked whether they knew the concept and purposes of *Zabeeha* or *Halal* food. Their responses were organized in frequencies in the following table:

Table: 3.1
Knowledge of concept of *Halal/Zabiha* food

	Frequency	Percent
Do not want to specify	7	2.6
Yes	263	97.4
No	0	0
Total	270	100.0

Figure: 3.1



100. **Abstinance from non-*Halal* food:**

Though it is mandatory to consume *Halal* food in Islam, Muslims living in a non-Muslim country often face difficulties to obtain from such food. Under

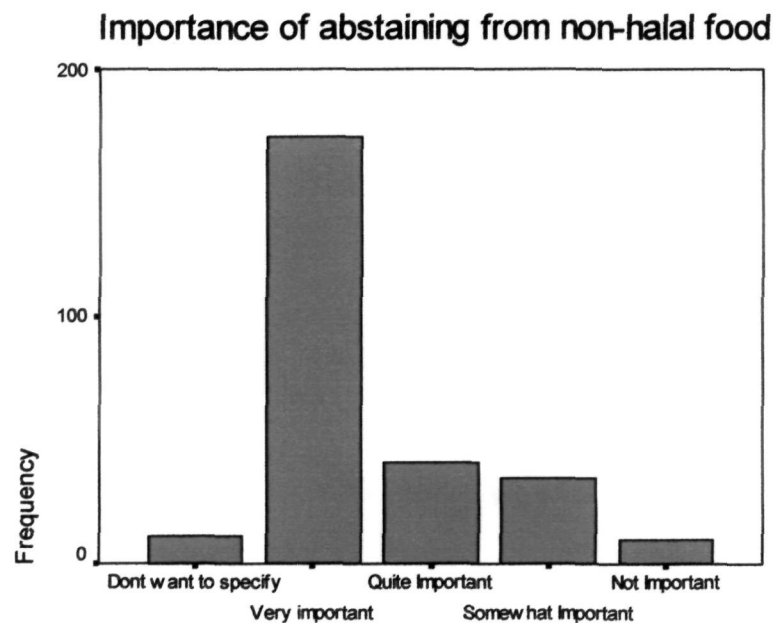
circumstances they may come to develop a lax attitude towards such practice. Therefore, it was important to assess the strength of their attitude towards abstaining from non-halal food. Responses have been analysed and tabulated below:

Table: 3.2

Importance of abstaining from non-halal food

	Frequency	Percent
Do not want to specify	11	4.1
Very important	173	64.1
Quite Important	41	15.2
Somewhat Important	35	13.0
Not Important	10	3.7
Total	270	100.0

Figure: 3.2



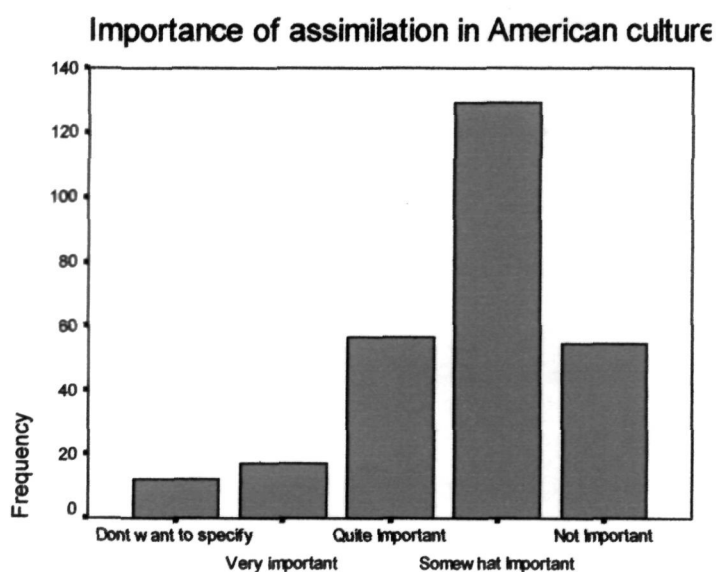
3. Importance of assimilation in American culture:

Previous researches and general observations have indicated a prevalence of confusion amongst the Muslims living in the United States of America regarding to get assimilated fully in the local culture. Respondents were assessed in terms of their attitude towards this cultural assimilation. Responses have been organized in the following table:

Table: 3.3
Importance of assimilation into American culture

	Frequency	Percent
Do not want to specify	12	4.4
Very important	17	6.3
Quite Important	57	21.1
Somewhat Important	129	47.8
Not Important	55	20.4
Total	270	100.0

Figure: 3.3



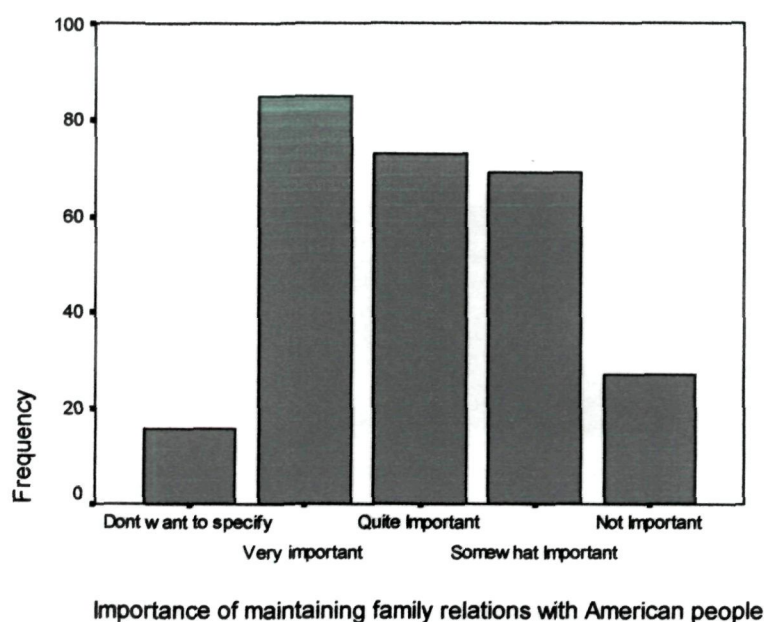
4. Importance of maintaining Family relations with US people belonging to other religions:

Subsequent to the above question which enquires about the importance of assimilation into the American culture, it is important to ask whether Muslims living in the USA prefer to maintain family relationships with the people of USA who belong to the religions viz. Christianity and Judaism. Responses on this question have been organized below:

Table: 3.4
Importance of maintaining Family relations with US people belonging to other religions

	Frequency	Percent
Do not want to specify	16	5.9
Very important	85	31.5
Quite Important	73	27.0
Somewhat Important	69	25.6
Not Important	27	10.0
Total	270	100.0

Figure: 3.4



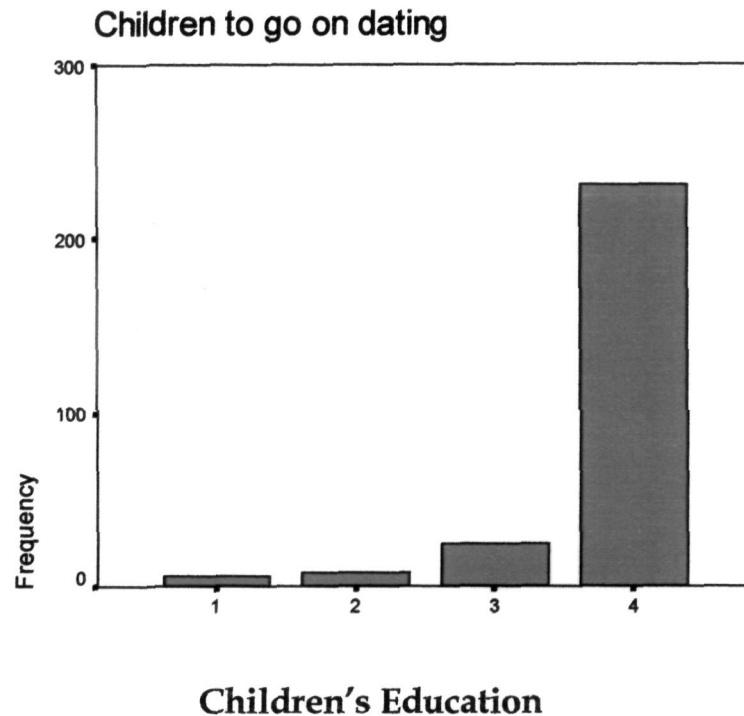
5. Children to go on dating:

Muslim parents of teenaged children in the USA generally consider the custom of dating as un-Islamic and against Islamic culture. However, a few of them support this kind of custom as part of prevailing culture of the land and necessary to follow in order to get assimilated in the local culture. Though the number of such believers is very low still the researcher was interested to extract information on this dimension of lives of American Muslims. They were asked whether they would like to send their children (boys as well as girls) to go on dating. Responses for the said question have been tabulated below:

Table: 3.5
Showing responses on whether children should go on dating

Code	Response	Frequency	Percent
1	Do not want to specify	6	2.2
2	Yes but only with other Muslims	8	3.0
3	Yes but only with people of my ethnic group	25	9.3
4	No	231	85.6
	Total	270	100.0

Figure: 3.5



Education of young children is a matter of great concern for the Muslims living in the United States of America. An individual's opinion and plans regarding the education of his/her children indicates aspirations, concerns and fears of that person. Therefore, it is worth studying an American Muslim's views regarding his/her children's education in order to understand their own socio-psychological standing in the American society.

At many places in the USA, Islamic schools run by Islamic organizations or mosque committees. However, such facilities are not available at every place. Therefore, children are sent to the American institutions which are run privately or publicly. Many of the Muslim parents send their children to these institutions for the purpose of academically excellent education. However, they have the fear that exposure to the different value systems at schools may lead their children away from the principles of Islam.

6. Sending children to non Islamic schools:

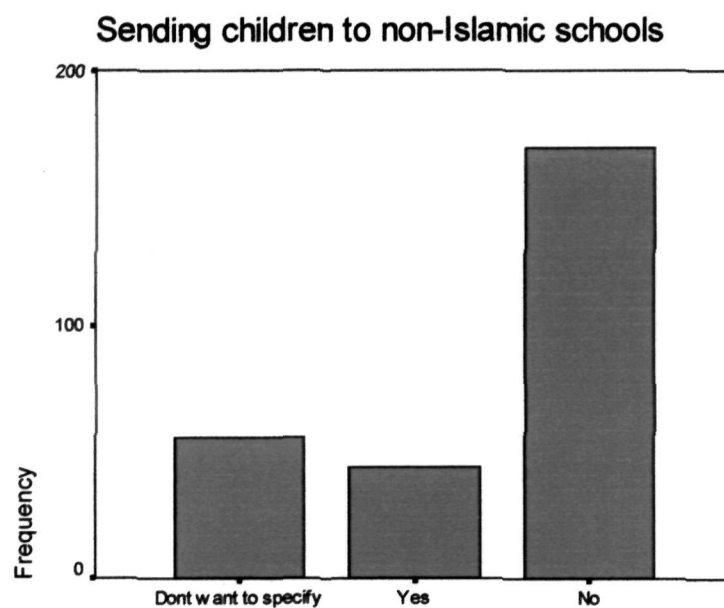
The respondents of the present research were asked whether they would like to send their children to the schools, which do not provide Islamic education but only common American education (Many a respondents were either unmarried or were not having children. Such people responded while projecting their attitude to the given situation.)

Responses have been organized in the following table:

Table: 3.6
Showing responses on whether subjects prefer to send their children to American system (non-Islamic) schools

	Frequency	Percent
Do not want to specify	56	20.7
Yes	44	16.3
No	170	63.0
Total	270	100.0

Figure: 3.6



Impact of TV on children:

Television programmes cast their significant impact on the value system and overall lifestyle of the children and elders too. In order to control the unwanted cultural effects on their children, parents usually control the pattern of TV watching of their children. They generally show their concern over what is being aired on TV and that whether their children should watch the programme or not. The pattern of controlling the TV watching of their children amongst American Muslims indicates the level of their willingness to get assimilated in the local culture.

In the present research, the researcher has tried to explore whether American Muslims permit their children to watch anything on TV or follow the controlling methods viz. educating them to judge appropriate programmes, monitor their choice of TV programmes, or discourage out rightly to watch any programme of US culture. Responses in this regard have been organized in the following tables and illustrated in the associated figures.

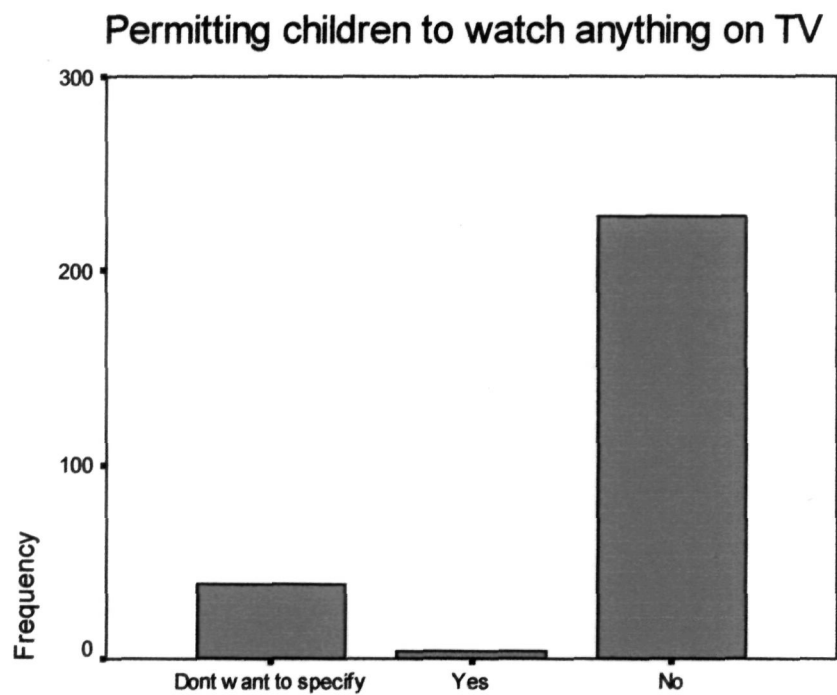
Our first question regarding parental control over watching TV by children was whether American Muslim parents permit their children to watch anything on TV and do not care much about what is being aired? Responses on this question have been organized in the following table:

Table: 3.7

Showing responses on whether parents permit children to watch anything on TV

	Frequency	Percent
Do not want to specify	38	14.1
Yes	4	1.5
No	228	84.4
Total	270	100.0

Figure: 3.7

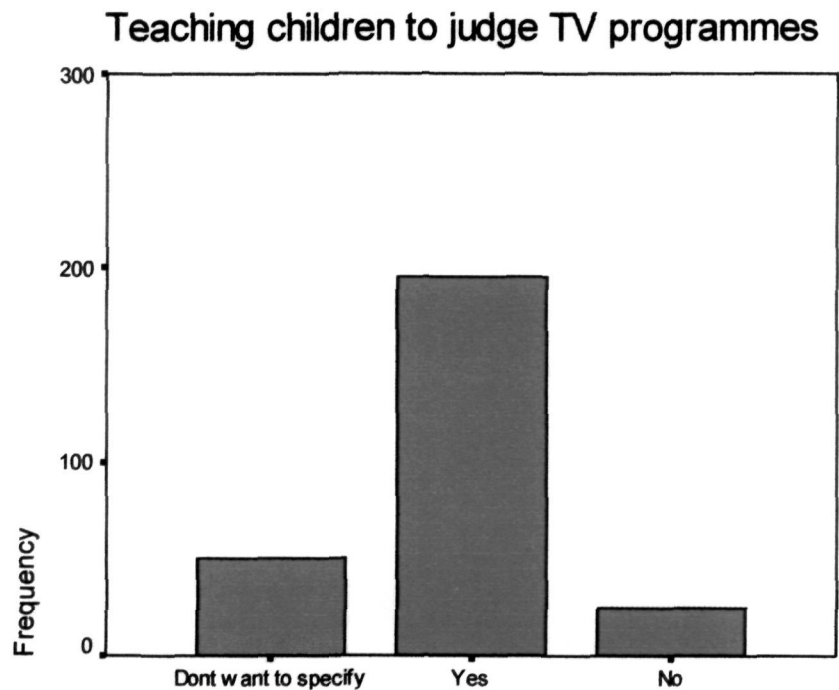


Next question in this regard belonged to the method of control over watching TV. The method was to enable their children to decide, which programmes they should watch and which one to be avoided. Responses regarding this parental practice have been organized below:

Table: 3.8
Teaching children to judge TV programmes

	Frequency	Percent
Do not want to specify	50	18.5
Yes	195	72.2
No	25	9.3
Total	270	100.0

Figure: 3.8

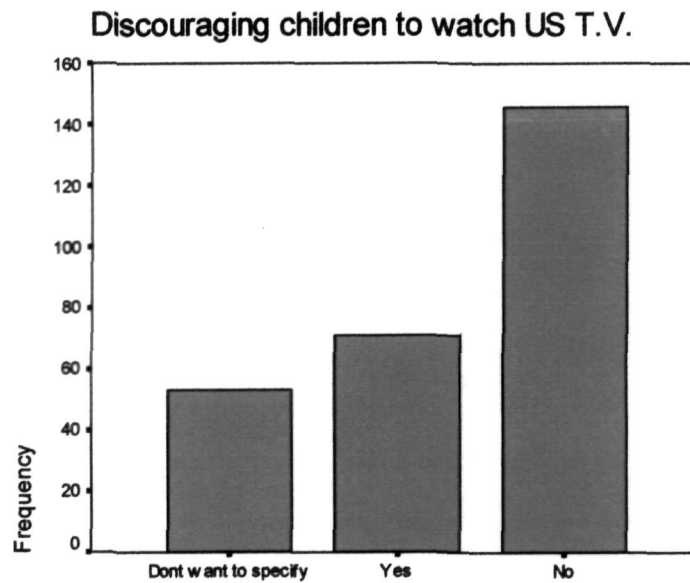


Some parents find US TV channels away from their own religious values, therefore they out rightly discourage their children to watch such channels. Instead they promote the channels of their own country, religion and culture. Such a tendency amongst American Muslim parents was also studied and responses associated to this question have been organized below:

Table: 3.9
Discouraging children to watch US TV

	Frequency	Percent
Do not want to specify	53	19.6
Yes	71	26.3
No	146	54.1
Total	270	100.0

Figure: 3.9



EDUCATION FOR WOMEN

The Qur'an provides certain basic rights for women, granting them an equitable set of circumstances not available for women in other parts of the world at the time of the Qur'anic revelation. Contemporary Islamic literature affirms the rights of women and one of the most important is education. Education in the USA for all who enjoy its citizenship is easily accessible up to the high school level. However, at higher level it gets privatized and very expensive.

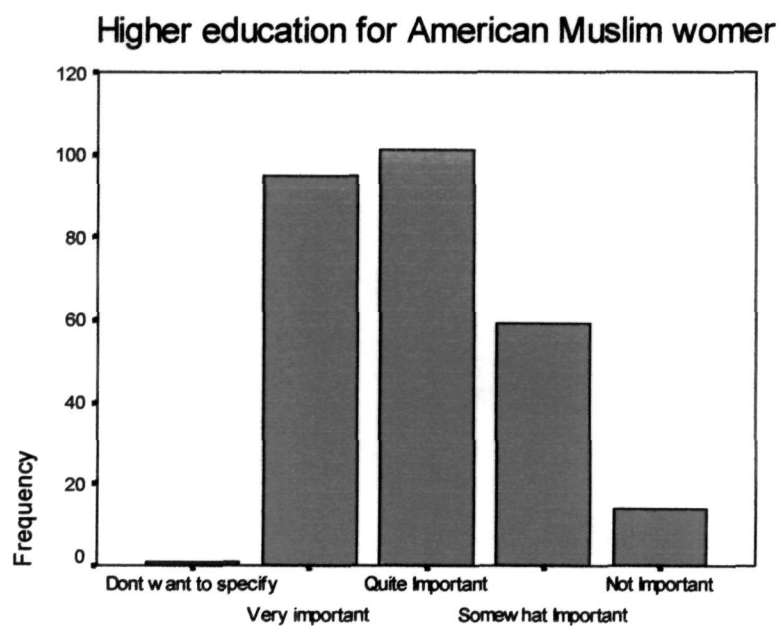
Muslims living in America particularly those who follow a traditional way of life, think twice on the option of higher education for their girls. It is not only for the reason of cost of education; the University studies provide more liberty and detachment from home. Therefore, they fear it may adversely influence their set of Islamic morals and values.

The respondents were assessed on this dimension. The responses have been organized below:

Table: 3.10
Importance of higher education for American Muslim women

	Frequency	Percent
Do not want to specify	1	.4
Very important	95	35.2
Quite Important	101	37.4
Somewhat Important	59	21.9
Not Important	14	5.2
Total	270	100.0

Figure: 3.10



ISLAMIC FESTIVALS:

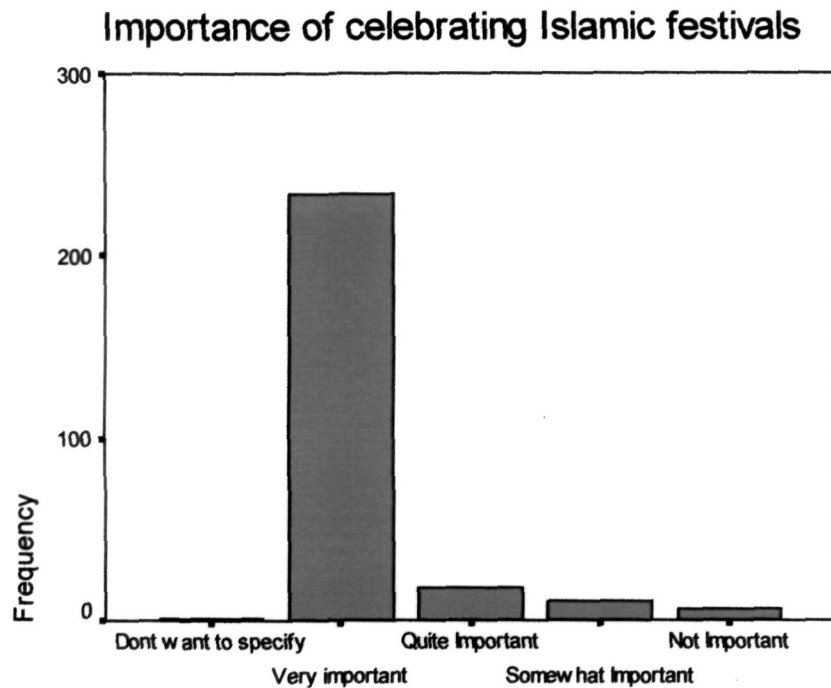
Muslims world wide celebrate two major festivals in an Islamic year i.e. Eid-al-Fitr and Eid-al-Adha. Celebrating these festivals in an Islamic country is a great occasion. But in non-Islamic countries many factors significantly influence the pattern of celebration of the festivals. People come to develop different approach towards these religious festivals and try to avoid celebrating them fully due to associated socio-cultural problems. However, majority of Muslims prefer to celebrate these festivals at their fullest. They try to gather at one place and celebrate Eids according to their own way.

Researcher was interested to find out that to what extent American Muslims rate Islamic festivals on their levels of importance. Responses related to this question have been organized in the following table.

Table: 3.11
Importance of celebrating Islamic festivals

	Frequency	Percent
Do not want to specify	1	.4
Very important	234	86.7
Quite Important	18	6.7
Somewhat Important	11	4.1
Not Important	6	2.2
Total	270	100.0

Figure: 3.11

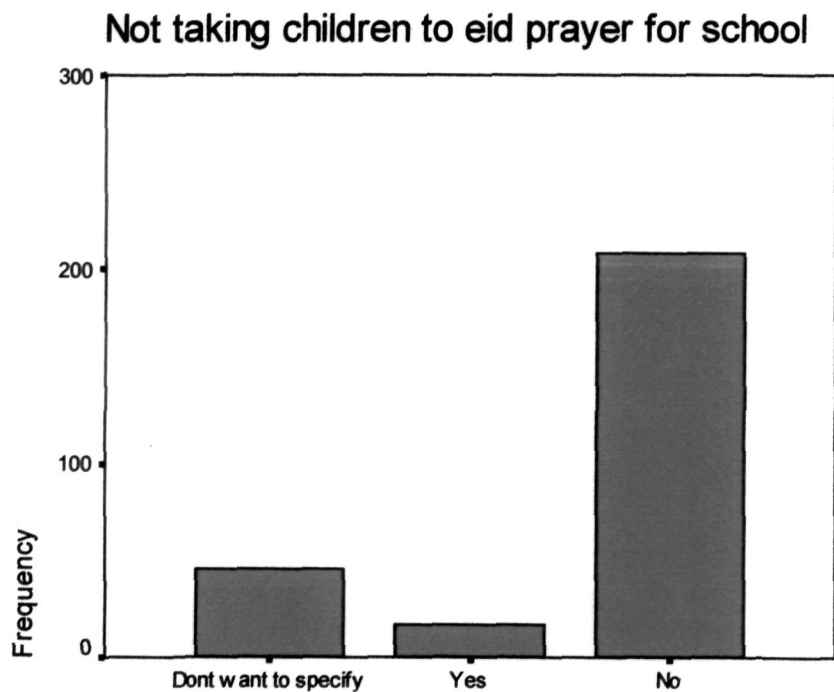


Results of the previous question indicate that Muslims living in the United States of America rate the Eid celebrations very high. Such behaviour can also be testified by assessing whether they want to transmit such a tendency amongst their children too. As American system of education is generally strict and systematic, people follow the school rules for their children very seriously. In such a situation, if parents prefer that their children should not attend Eid prayers and instead go to schools to avoid absenteeism, it would serve as a confirmatory measure to the previous question. Therefore, respondents were asked whether they would not like to take their children to Eid prayers and instead should go to schools. Responses to this question have been organized below:

Table: 3.12
Not taking children to Eid prayer as they go to school

	Frequency	Percent
Do not want to specify	45	16.7
Yes	17	6.3
No	208	77.0
Total	270	100.0

Figure: 3.12



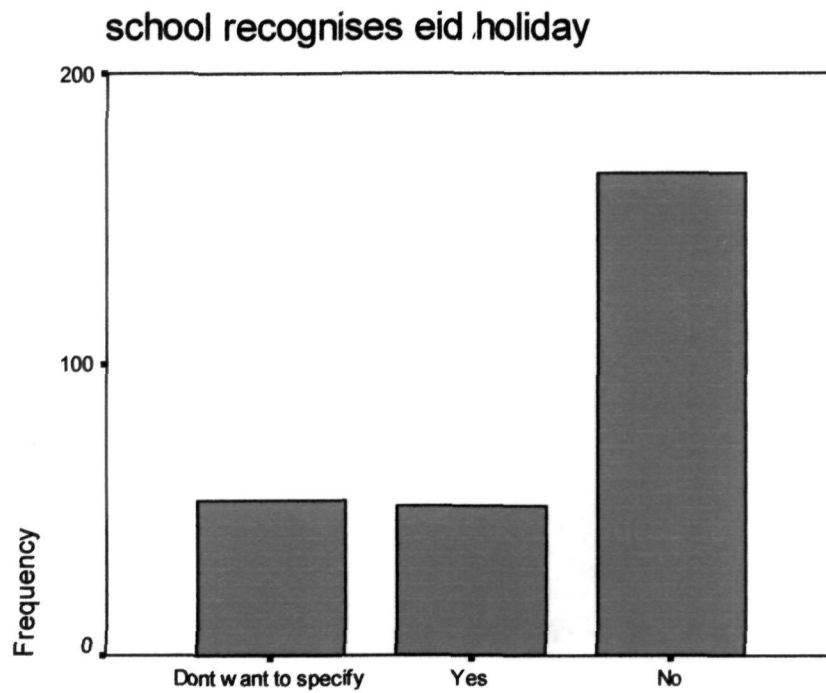
At some places in America or some particular schools recognize Eid festival and may issue a relaxation for the Muslim children, Eid is celebrated without the fear of school punishment. Responses on this query have been organized in the following table:

Table: 3.13

School recognizes Eid holiday

	Frequency	Percent
Do not want to specify	53	19.6
Yes	51	18.9
No	166	61.5
Total	270	100.0

Figure: 3.13

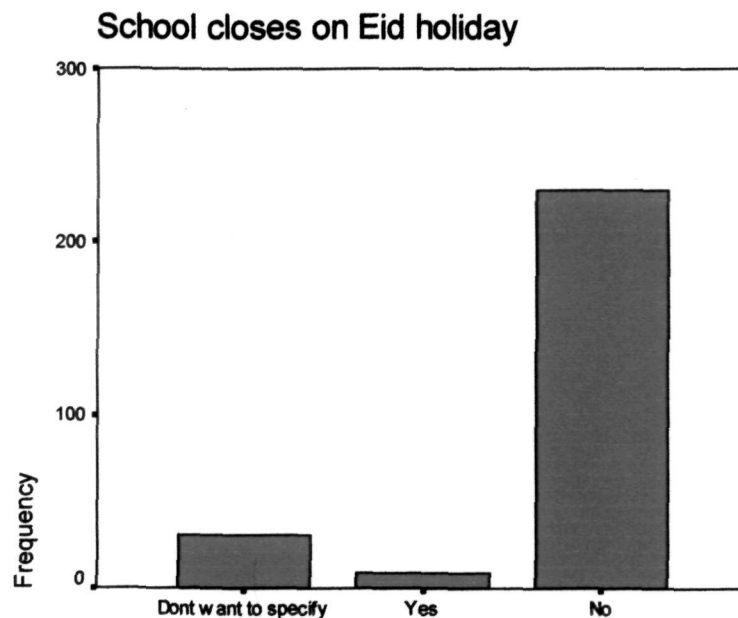


American Muslims were asked a question whether school of their children closes in recognition of Eid festival. However, there is low probability of such closure in public schools etc. However, schools run by the Islamic bodies are likely to follow the practice. Responses on this query have been organized below:

Table: 3.14
School closes on Eid holiday

	Frequency	Percent
Do not want to specify	31	11.5
Yes	9	3.3
No	230	85.2
Total	270	100.0

Figure: 3.14



MARRIAGE

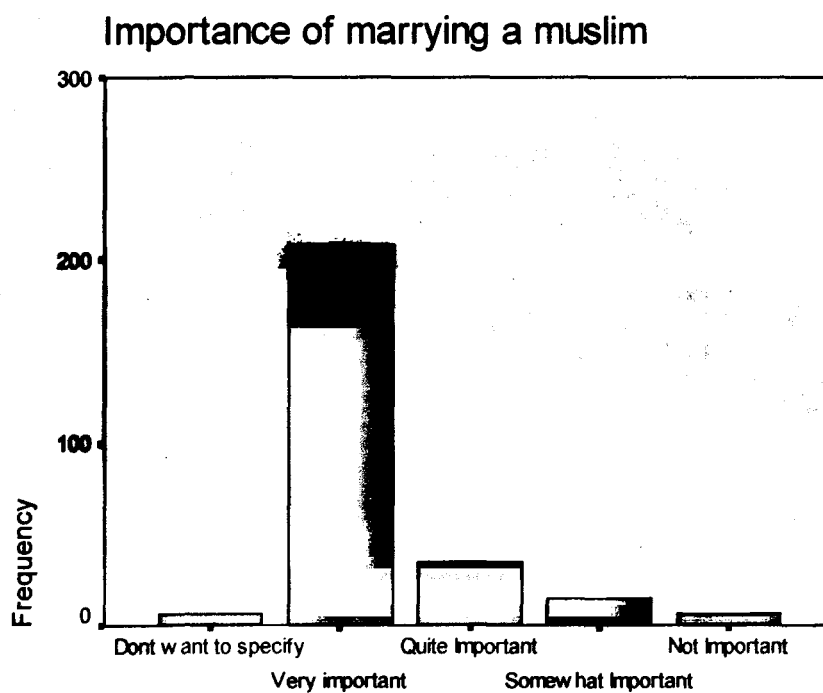
Marriage in the American Muslim community is not only focuses on expanding family and maintaining new relationships, it also stresses on preserving the religion and its values. Partners are generally selected on the criterion of common religion, race, ethnicity and nationality too.

Muslims of USA were asked to rate marrying to a Muslim on their level of importance. Responses in this regard have been organized below:

Table: 3.15
Importance of marrying a Muslim

	Frequency	Percent
Do not want to specify	6	2.2
Very important	208	77.0
Quite Important	35	13.0
Somewhat Important	15	5.6
Not Important	6	2.2
Total	270	100.0

Figure: 3.15



Though majority of the American Muslims believe in marrying to a Muslim only, they are many times found having different approach to choose a partner of different country of origin, race and ethnicity. Many of them stress on common religion as well as ethnicity. Question regarding this attitude elicits the following responses:

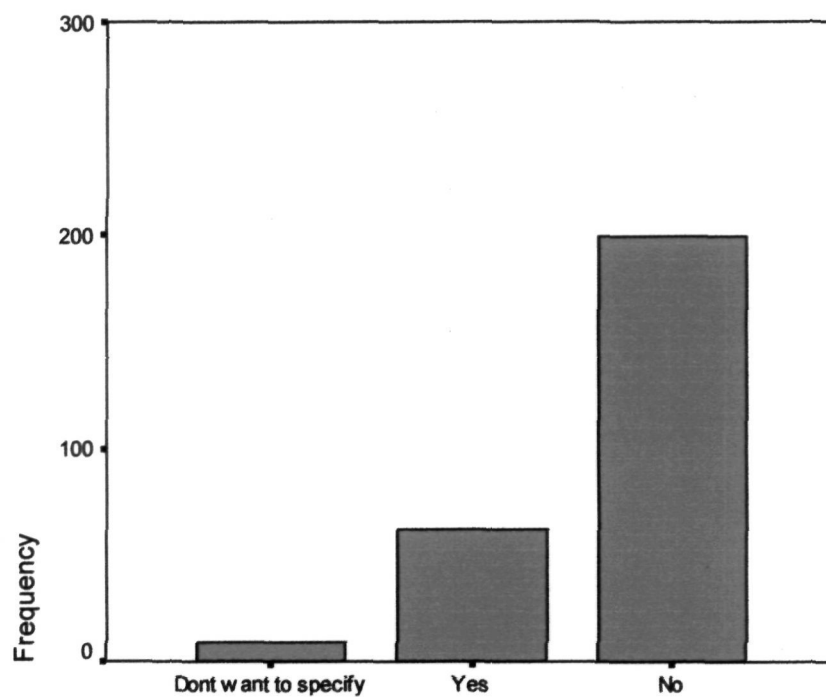
Table: 3.16

A Muslim should marry a Muslim of similar ethnic background

	Frequency	Percent
Do not want to specify	9	3.3
Yes	62	23.0
No	199	73.7
Total	270	100.0

Figure: 3.16

Showing responses on whether a Muslim should marry a Muslim of similar ethnic background



ASSOCIATION TO MOTHER LAND

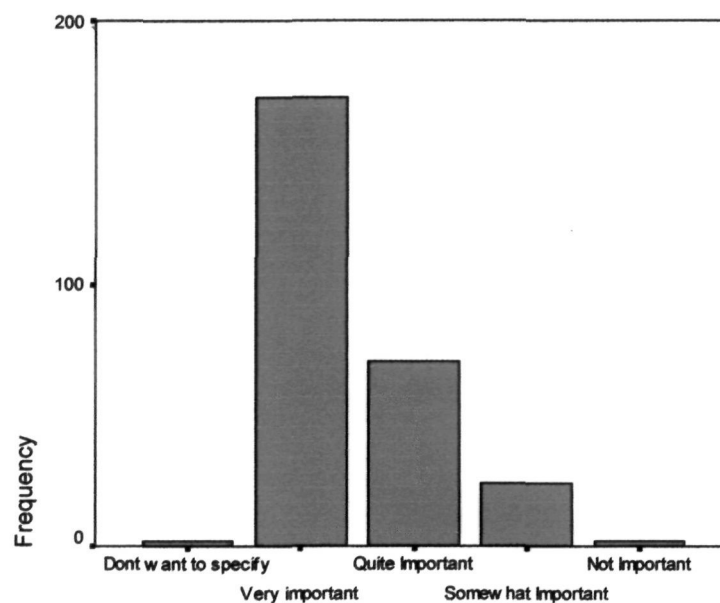
Muslims in the United States of America, who have mostly migrated from different countries, have shown greater tendency to keep in touch with the land of their origin. It helps them to maintain their identity, to promote their

relative and friends at their mother land and to help develop community back home. Large number of American Muslims feel it important to continue with the relations with the people of their country of origin but few of them do not feel like so. Respondents of the present research were assessed on this dimension by rating the importance of this rating. Responses have been organized below.

Table: 3.17
Importance of keeping in touch with people of mother land

	Frequency	Percent
Do not want to specify	2	.7
Very important	171	63.3
Quite Important	71	26.3
Somewhat Important	24	8.9
Not Important	2	.7
Total	270	100.0

Figure: 3.17
Showing level of importance of keeping in touch with people of mother land

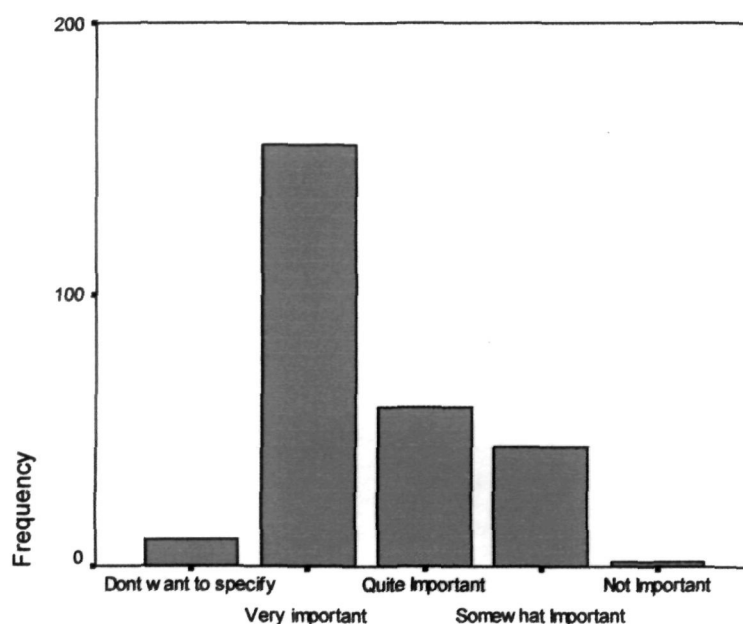


One of the methods of continuing the trend of association with the motherland is to teach the ancestral language to the children and insist on to speak the language at least within the family. Respondents were asked to rate this method. Responses of the same have been organized below:

Table: 3.18
Importance of teaching mother tongue to children

	Frequency	Percent
Do not want to specify	10	3.7
Very important	155	57.4
Quite Important	59	21.9
Somewhat Important	44	16.3
Not Important	2	.7
Total	270	100.0

Figure: 3.18
Showing level of importance of teaching mother tongue to children

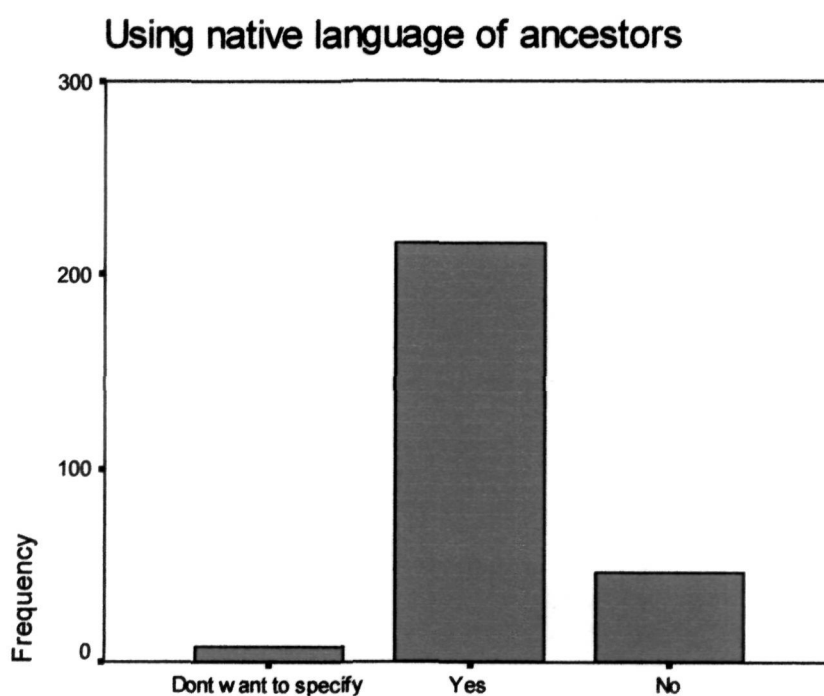


Respondents were also asked that whether they and their children (if they have) can fluently speak the language which their ancestors used. Respondents have given their responses in the following frequency.

Table: 3.19
Can use native language of ancestors

	Frequency	Percent
Do not want to specify	8	3.0
Yes	216	80.0
No	46	17.0
Total	270	100.0

Figure: 3.19



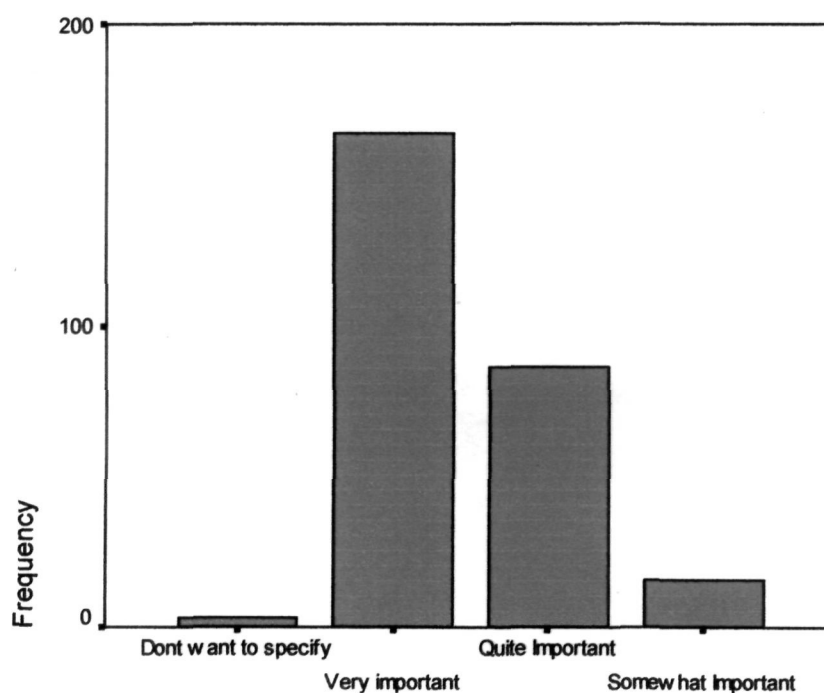
While keeping in touch with the society at the mother land, American Muslims prefer to keep an eye on what is happening at the countries of their origin. They have developed communities and groups to understand and

discuss socio-political developments in their mother lands. Many such people have been recognized by the countries of origin and they take part in the mainstream development of those countries. Respondents were asked to rate the importance of keeping abreast the developments in the native country. Responses are as follow:

Table: 3.20
Importance of keeping abreast the developments in the native country

	Frequency	Percent
Do not want to specify	3	1.1
Very important	164	60.7
Quite Important	87	32.2
Somewhat Important	16	5.9
Total	270	100.0

Figure: 3.20
Importance of keeping abreast the developments in the native country

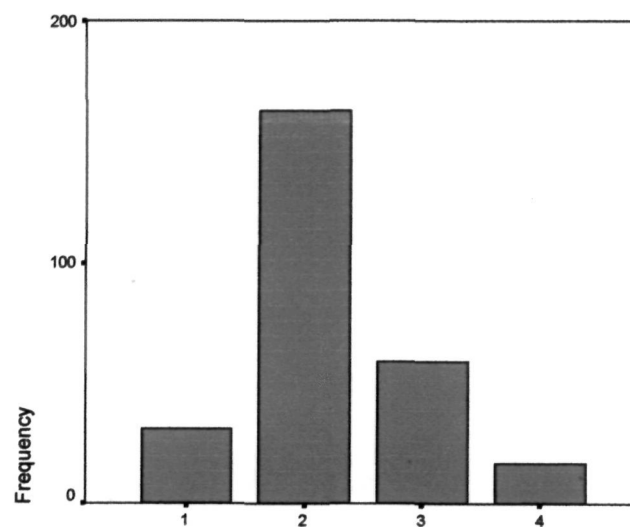


There are varying patterns of keeping an eye on the developments in the countries of origin, particularly the Muslim countries. American Muslims may show their concern towards various events or developments which take place within the country of origin or in the surrounding countries and in the entire Muslim world. Following are the various areas of concern and reaction to them by the American Muslims:

Table: 3.21
When keeping abreast of development in the Muslim world

		Frequency	Percent
1	Do not want to specify	31	11.5
2	Paying attention to all regions of the Muslim World	163	60.4
3	Mostly caring for events in regions surrounding the country of origin	59	21.9
4	Mostly caring for events in the country of origin	17	6.3
	Total	270	100.0

Figure: 3.21
Patterns of keeping abreast the developments in the Muslim world



INVOLVEMENT IN THE US POLITICAL PROCESS

It has been a point of serious discussions amongst the American Muslims that whether they should actively participate in the US political process or abstain from it. Many a time, a Muslim representation in the political system has proved to be useful for the community. The process starts from beginning when American Muslims start feeling that they should actively participate in the US political processes particularly elections.

Therefore, American Muslims were asked about such an attitude and to rate it on the level of importance. Responses have been organized below:

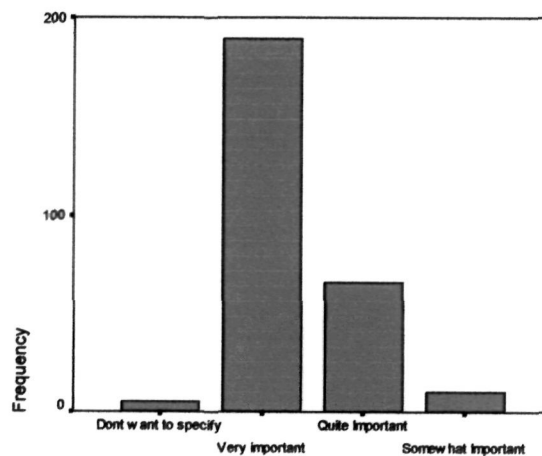
Table: 3.22

Importance of participation in American political process

	Frequency	Percent
Do not want to specify	5	1.9
Very important	189	70.0
Quite Important	66	24.4
Somewhat Important	10	3.7
Total	270	100.0

Figure: 3.22

Importance of participation in American political process

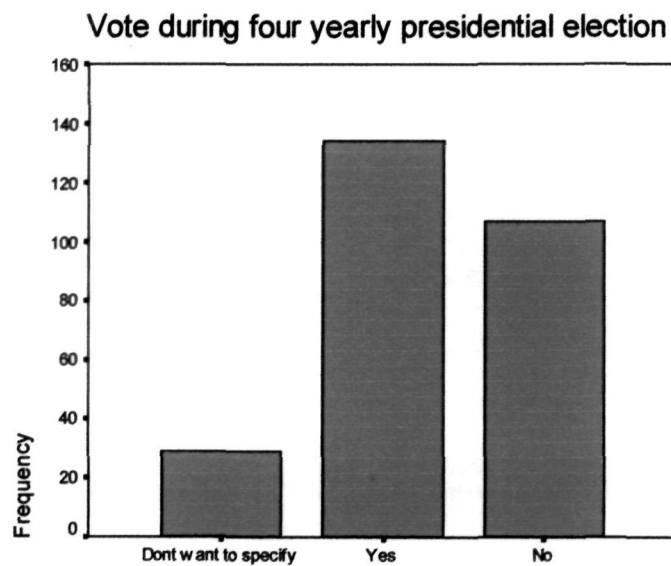


One of the most important activities while taking part in the US political process is to vote during the four yearly presidential elections. Many of the Muslim community participate in such elections and many do not. Their responses in this regard were recorded and organized below.

Table: 3.23
Voting during four yearly presidential elections

	Frequency	Percent
Do not want to specify	29	10.7
Yes	134	49.6
No	107	39.6
Total	270	100.0

Figure: 3.23



Many of the American Muslims who negatively responded to the above question were further asked the reason of why they do not participate in the four yearly presidential elections. Due to technical reasons, those who affirmed the previous question had to respond “Do not want to specify”.

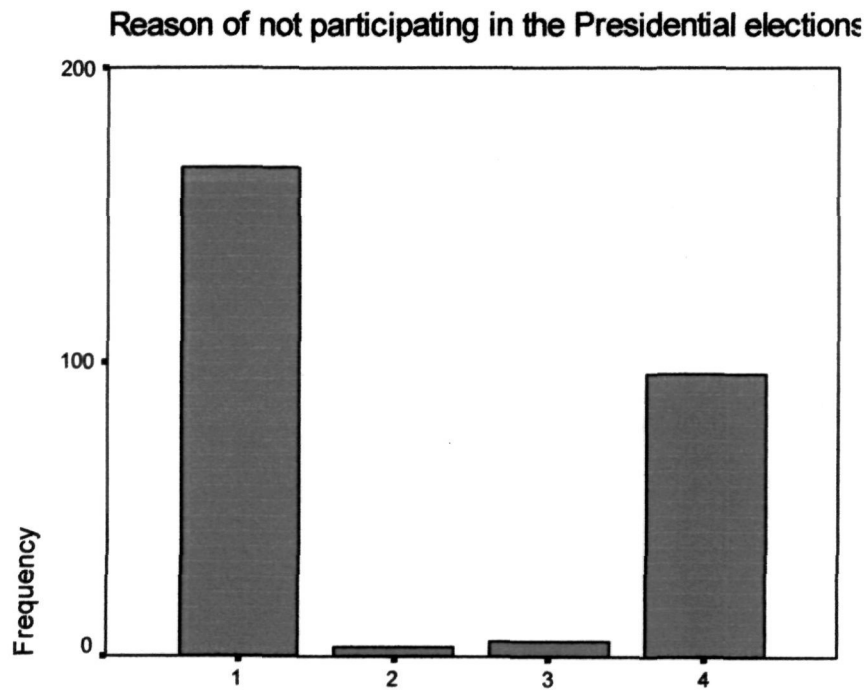
Responses have been organized in the table that follows:

Table: 3.24

Reason of not participating in the four yearly presidential elections

		Frequency	Percent
1	Do not want to specify	166	61.5
2	I don't care for the American political process	3	1.1
3	It is inconvenient for other reasons	5	1.9
4	I am ineligible to vote	96	35.6
	Total	270	100.0

Figure: 3.24



Besides four yearly presidential elections, there are two yearly season elections which are conducted in the States. Respondents were asked whether they participate in these elections too. Responses in this regard have been organized below:

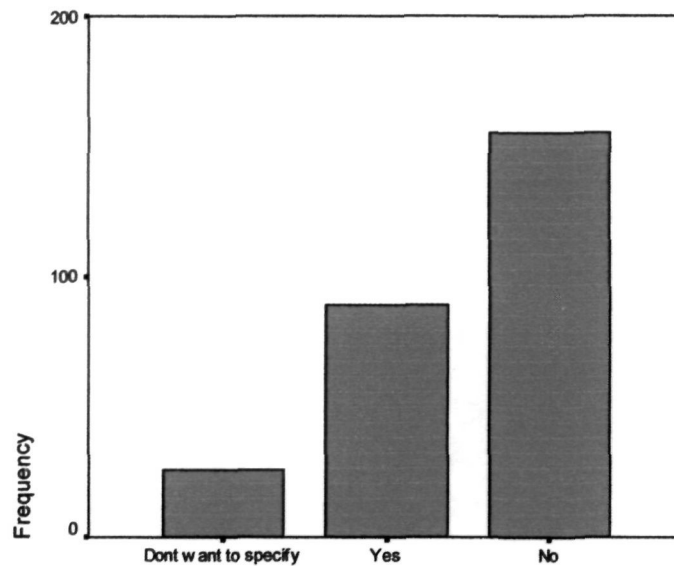
Table: 3.25

Vote during off season election every two year

	Frequency	Percent
Do not want to specify	26	9.6
Yes	89	33.0
No	155	57.4
Total	270	100.0

Figure: 3.25

Vote during off season election every two year



Many of the respondents indicate that they do not participate in the two year season elections. The researcher was interested to investigate the reason behind this non-participation. Major possible options of reasons were presented before the respondents. The responses have been organized in the following table:

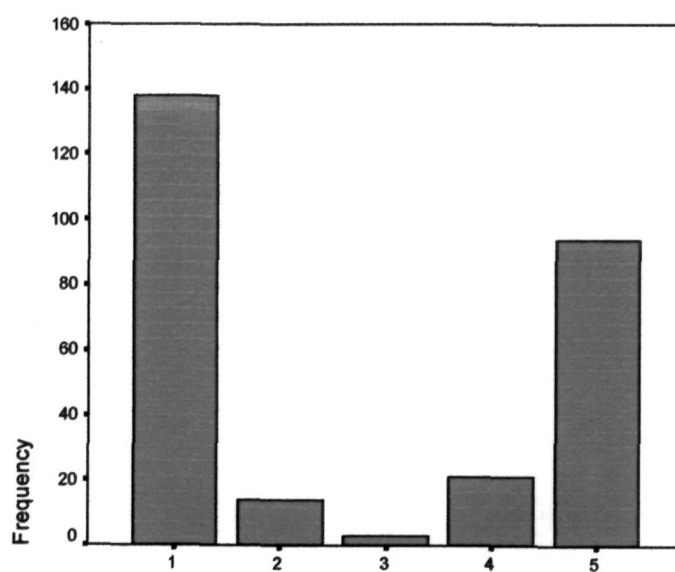
Table: 3.26

Reason of not participating in the off season elections every two year

		Frequency	Percent
1	Do not want to specify	138	51.1
2	I don't care for the American political process	14	5.2
3	I do not get off from work on Election Day	3	1.1
4	It is inconvenient for other reasons	21	7.8
5	I am ineligible to vote	94	34.8
	Total	270	100.0

Figure: 3.26

Reason of not participating in the off season elections every two year



Section 4

Studying the impact of socio-demographic factors on religious and socio-cultural dimensions

Impact of Gender:

Gender is one of the most important demographic factor that influences one's opinion, belief and approach towards any humane dimension. In our research, 163 male and 107 female respondents have participated. A cross tabulation analysis with selected religious and socio-cultural dimensions reveals the gender differences on these dimensions. Associated clustered bar charts help to illustrate the impact. Cross tabulation analysis of gender was performed with the following factors:

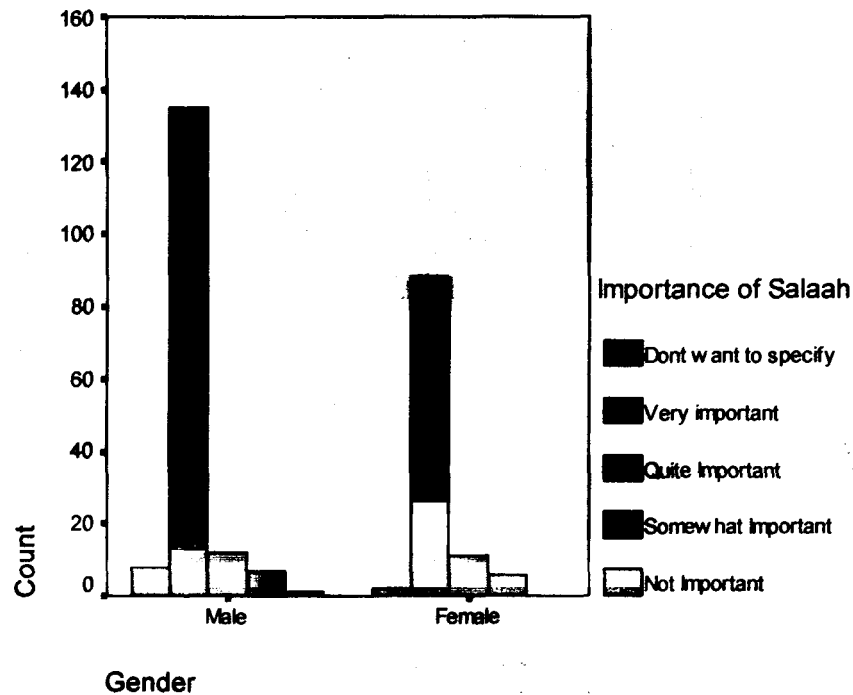
1. on importance of *Salaah* in spiritual life:

Researcher was interested to investigate the level of importance attributed to the practice of *Salaah* by male as well as female respondents of current research. Following table and figure indicate the distribution of responses across gender groups.

Table: 4.1

	Importance of Salaah in spiritual life				
	Don't want to specify	Very important	Quite Important	Somewhat Important	Not Important
Male	8	135	12	7	1
	4.9%	82.8%	7.4%	4.3%	.6%
Female	2	88	11	6	
	1.9%	82.2%	10.3%	5.6%	

Figure: 4.1



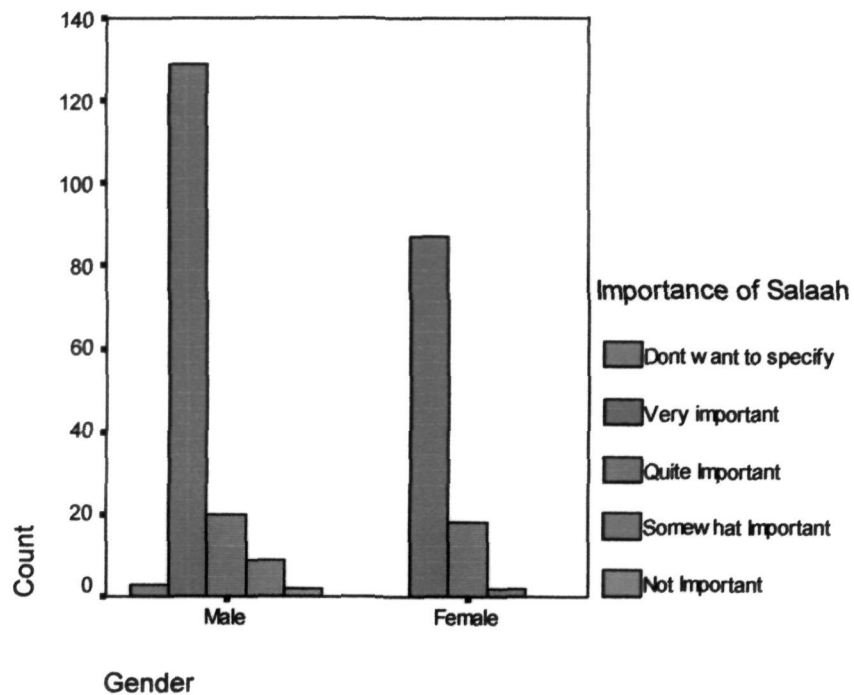
The above mentioned analysis indicates that males as well as females equally rate the practice of *Salaah* as important in the spiritual well-being. 82.2% of

2. on importance of *Salaah* in health and well-being:

Just like the previous analysis, researcher repeated it to understand how Muslim men and women differ on the perception of *Salaah* as a contributor to the health and well-being. Crosstabulations have been presented in the following table and figure.

Table: 4.2

	Importance of Salaah in health & well-being				
	Dont want to specify	Very important	Quite Important	Somewhat Important	Not Important
Male	3	129	20	9	2
	1.8%	79.1%	12.3%	5.5%	1.2%
Female	0	87	18	2	0
	0%	81.3%	16.8%	1.9%	0%



Just like the previous analysis, our respondents, males as well as females rate the role of *Salaah* to be most important in the health and well-being. Almost 80% of both the groups rate it to be most important.

3. To whom the *Zahwaah* is paid?

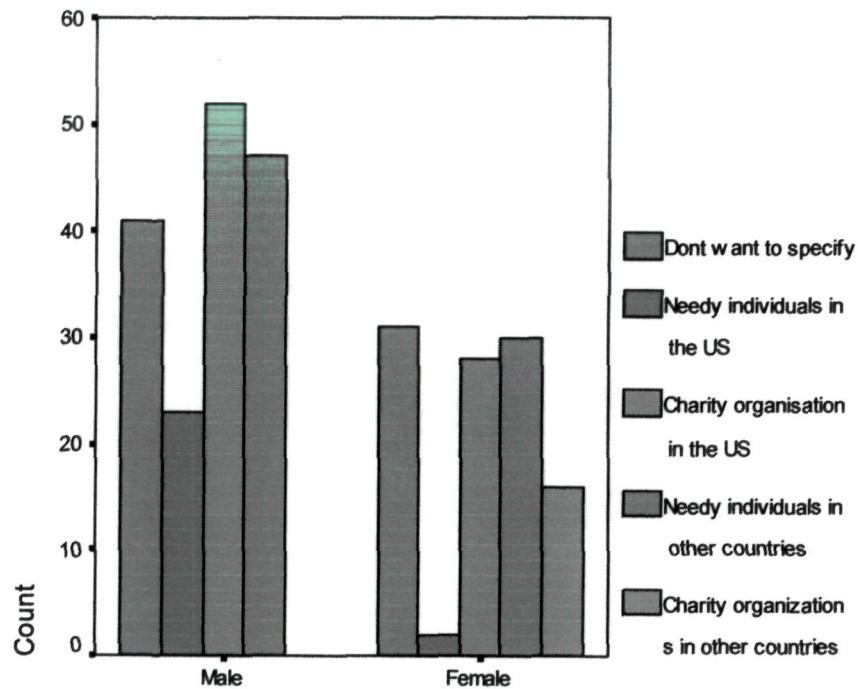
Males and females were studied that to whom they prefer to pay the *Zakwaah*.

Following are the cross-tabulations which would reveal the difference if any.

Table: 4.3

	To whom the <i>Zakwaah</i> is paid				
	Don't want to specify	Needy individuals in the US	Charity organizations in the US	Needy individuals in other countries	Charity organizations in other countries
Male	41	23	52	47	0
	25.2%	14.1%	31.9%	28.8%	0%
Female	31	2	28	30	16
	29.0%	1.9%	26.2%	28.0%	15.0%

Figure: 4.3



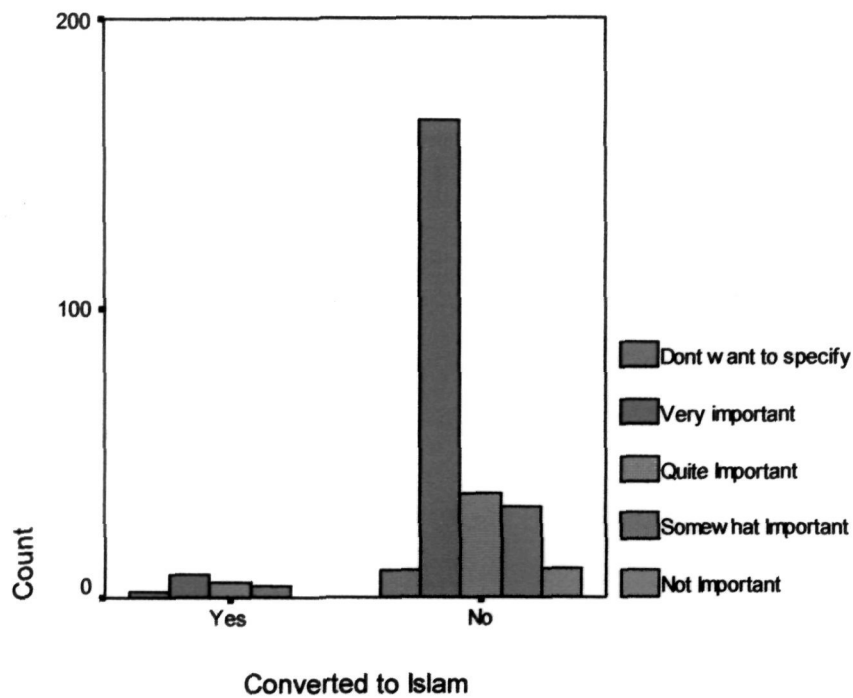
Above analysis tries to compare males and females on the preference given to the individuals or agencies to whom they prefer to pay *Zakwaah*. 28% respondents of both the groups prefer to pay *Zakwaah* to the needy individuals in other countries. Such a trend is found because it is a bit difficult to find needy individuals within the USA. However, there is a disparity in both the groups in the sense that males prefer to pay *Zakwaah* to the needy individuals in the US whereas females prefer to pay this money to the charity organizations in other countries.

4. Impact of conversion on importance given to abstinence from non-halal food

The researcher was interested to develop understanding regarding the Islamic food habits developed amongst those American Muslims who have embraced the religion of Islam. Analyzed data have been presented in the following table:

Table: 4.4

	Importance of abstaining from non-halal				
	Dont want to specify	Very important	Quite Important	Somewhat Important	Not Important
Converted	2	8	5	4	0
	10.5%	42.1%	26.3%	21.1%	0%
Non-converted	9	165	36	31	10
	3.6%	65.7%	14.3%	12.4%	4.0%



A large part of both converted and non-converted Muslims rate the practice of abstinences from non-halaal food as most important. Interestingly, 4% of non-converted Muslims find it to be not important. However, no one from the group of converted Muslims indicate it as not important.

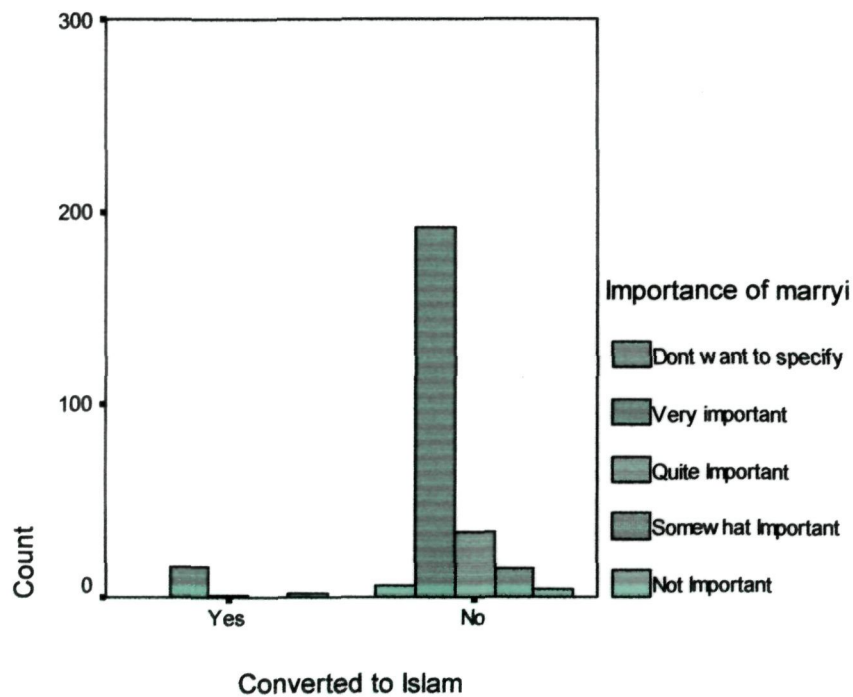
5. Impact of conversion on attitude towards marriage with Muslims

Decision to choose a partner is generally influenced by many factors. The researcher was interested to know whether converted Muslims have different attitude towards marriage or not. Following analysis would help in this regard.

Table: 4.5

	Importance of marrying a muslim				
	Don't want to specify	Very important	Quite Important	Somewhat Important	Not Important
Converted	0	16	1	0	2
	0%	84.2%	5.3%	0%	10.5%
Non-Converted	6	192	34	15	4
	2.4%	76.5%	13.5%	6.0%	1.6%

Figure: 4.5



It is interesting to see that converted as well as non-converted American Muslims indicate almost similar approach towards this issue in terms of percentage within their group.

Impact of status of owning a home:

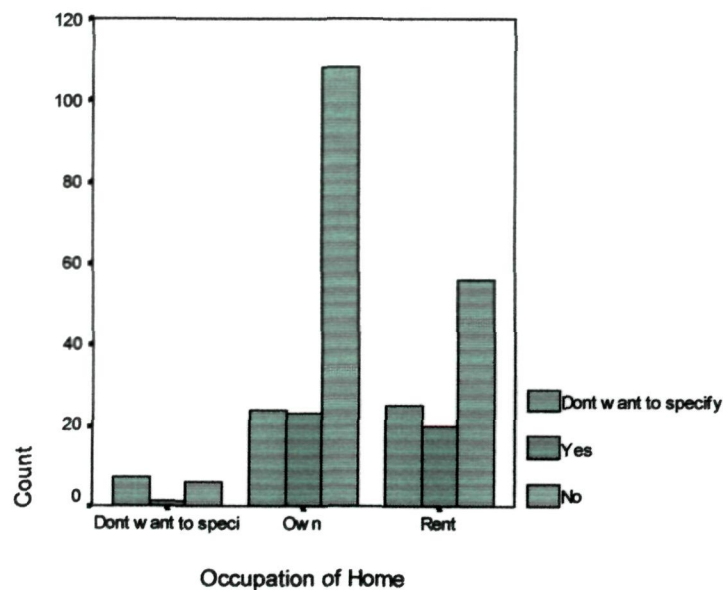
Owning a house in the USA or renting it influences an individual's life to a greater extent. It may exert its effect on various dimensions of life viz. patterns of socialization, feeling of goodness and career orientations.

6. on sending children to non-Islamic schools:

Primarily, we will analyze to study its impact on opinion towards sending children to the system of non-Islamic education. Analyzed data is presented in the following table:

Table: 4.6

	Sending children to non-Islamic schools		
	Don't want to specify	Yes	No
Don't want to specify	7	1	6
	50.0%	7.1%	42.9%
Own a home	24	23	108
	15.5%	14.8%	69.7%
Rent a home	25	20	56
	24.8%	19.8%	55.4%



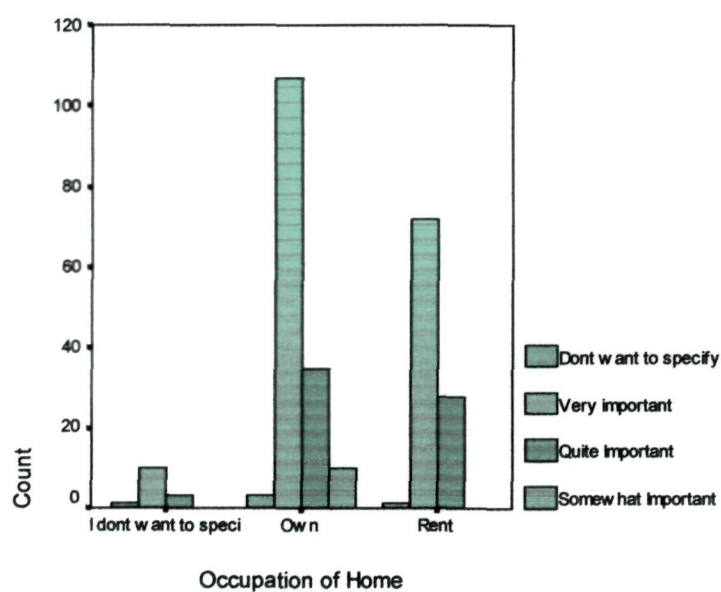
Results indicate that a large number of respondents belonging to both the groups believe in not sending their children to non-Islamic schools.

7. On importance of participating in US political process:

American Muslims' opinion towards participating in the US political process may get influenced by their status of owning a house. Our analysis would help to understand this influence.

Table: 4.7

	Importance of participating in American political process			
	Don't want to specify	Very important	Quite Important	Somewhat Important
Dont want to specify	1	10	3	0
	7.1%	71.4%	21.4%	0%
Own a home	3	107	35	10
	1.9%	69.0%	22.6%	6.5%
Rent a home	1	72	28	0
	1.0%	71.3%	27.7%	0%



Observing table 4.7 reveals that 69% of those who own a house and 71.3% of those who rent a house rate that it is very important to participate in the American political process. 22.6% of those who own a home and 27.7% of those who rent a home rate it to be quite important. Overall whether an American Muslim lives in a rented home or in a personal home, they equally rate the participation in the US political process to be important.

Present chapter helped us to illustrate the data through numerical as well as graphical representation of Socio-demographic, religious, social and political information associated to the lives of Muslims of the USA. In the next chapter we will critically analyze the available information with the help of available literature in order to draw relevant conclusions.

Chapter Five

Conclusions

The researcher undertook this work to enlarge understanding with regard to an interesting socio-political and religious aspect of the American society that is the nature and dynamics of the Muslim community. The researcher was interested to find out various life aspects as well as religious and socio-cultural practices associated to the Muslims who live in the United States of America. The researcher also considered a historical overview that how the Muslim community grew and developed itself within the USA during the past two centuries.

The present research was inspired by the sense of genuine concern and curiosity towards the religious, social, economic, political and educational development and thus the establishment of the Muslim community of the United States of America.

In chapter 3 we have formulated research objectives in the light of the chosen methodology and available literature in the area. Appropriate analysis was carried out to draw conclusions out of the available data and to fulfil the objectives. The obtained results give an overall picture of the population of the Muslims living in the United States of America. Since the data did not represent

the population on the principles of probability, our results indicate the status of the respondents only. However, previous researchers gathered information from reliable resources and large number of participation in the research by the Muslims. According to the World Almanac 2001, there are about 5.8 million Muslims in the USA¹²⁹. However, One Muslim sociologist, on the basis of an exhaustive review of all the research regarding the number of Muslims in the USA estimates that there are 6.7 million Muslims in the USA¹³⁰. The present study bases on a sample of Five hundred and forty American Muslims amongst whom only 270 could be used for analysis purpose.

In order to meet our first research objective, distributions of respondents were identified on the basis of their age, gender and level of their education. Table and figure 1.1 in the results chapter indicate that 20 to 24 percent of our respondents belong to the age group 20 to 30 years. And the least participation that is 1.1 was by the age group 65 to 74 years. Research evidences also put that about 79% of all Muslims fall between the ages of 16 and 65. Likewise, while taking a record of age and level of education, we see that 40 percent of participation is by Males and 30 to 40 percent respondents either have graduation or post-graduation levels of education.

Respondents of the present study represented many states of the USA. However, high frequency came from Florida, Kansas, Illinois, Missouri, New York, Ohio and Tennessee.

Further research objectives focus on the enquiry that whether our respondents belong to different generations of immigrated ancestors and their country of origin from which they have migrated to the USA. Almost 50% of our respondents were those who either did not fall in this category or they did not wish to respond to this query. Amongst the rest, majority of the respondents represented first generation of immigrants. Interestingly, we have four respondents who belonged to the sixth generation of immigrant Americans. These respondents reported themselves to be belonging to a range of countries of origin, including countries of Africa, Europe, Middle East, Asia and South East Asia. However, majority of them belonged to the Asian countries. To maintain the record of the *Ancestry of population*, the Bureau of Census of the United States has established a format by which countries of ancestry are grouped into a subset of continental regions¹³¹. This data along with the data of Muslim concentration in different regions of the world provides an understanding of the Muslim population with respect to their country of origin in the United States of America¹³².

Our next research objective deals with the knowledge of ethnicity of our respondents. Though there was a fairly even representation from different ethnic groups, still there was a dominance of South Asian and Arab origin respondents. This kind of evident from the previous researches too which show the highest number of Muslims from these communities. According to the "*Faith Communities Today*" report, the ethnic origins of Muslims as taken from

their attendance to the Islamic centres is, South Asian 33%, African-America 30%, Arab = 25 %, Sub-Saharan African = 3.4 %, European (Bosnian, Tartar, Kosovar, etc.) = 2.1 %, White American = 1.6 %, Southeast Asian (Malaysian, Indonesian, Filipino) = 1.3 %, Caribbean = 1.2 %, Turkish = 1.1 %, Iranian = 0.7 %, Hispanic/Latino = 0.6 %¹³³. Such a data, to some extent, approves the participation of respondents in our study. Subsequent to the findings related to American Muslims' population, it is an important issue that how many of them have embraced Islam by converting from other religions. A clear percentage of 7 are present in our sample, some more may be present amongst those who do not wish to respond on this query. However, previous researches have indicated rather big proportion of converted Muslims in the United States of America. Amongst these people many of the respondents fall in another category, that they did not convert directly, but belong to the ancestors who embraced Islam.

Our next research objective points out the reasons of immigration of the Muslims to the USA. There were many reasons considered, but people preferred to respond 'better economic opportunities' as major reason of migration. However, researchers report of many other reasons viz. more social and political freedom, comfortable life etc. they came in different waves which also indicate major reason of migration as well as circumstances back home¹³⁴.

While living at the soil of the United States of America, Muslims indicate different patterns of living including their choice of neighbourhood. This

indicates their social interaction system too. Haddad and Lummis in this connection report, "The area in which Muslims live also plays a part in determining the nature of the social interaction they have with those outside the Islamic community. In the upstate New York area, for example, Muslims generally dine socially only with other Muslims, whether or not they are family members, even though typically they must travel out of their neighbourhoods to do so." Current research has considered various associated preferences of the American Muslims. These preferences were based on religion, ethnicity, and public infrastructure etc. Maximum number (27.4%) indicated a preference of a neighbourhood as mostly Muslim however, the next best preference was "non preference" (25.2%). This indicates that religious similarity or work suitability are major determining factors of choice of neighbourhood. Like wise, 57% of the respondents indicated that they owned their homes whereas 37.8% rented their homes. Ownership of houses was associated the preferences of neighbourhood too.

One of the major objectives of the present research was to study the religious status of the Muslim community of the United States of America. The parameters to study such a status were the foundations of Islam known as Irkaan which have to be practiced upon by a true Muslim. Researchers have taken a brief overview of these practices. First and foremost of them is Shahadah or Tauheed which is a basic pre-requisite of being a Muslim. Researchers say that there is a significant growth of Islam through new persons

accepting Islam in America. For example, in the state of Illinois, a growth of about 25% in the Muslim population was found to be due to conversion¹³⁵. The present research investigates that 88.1% of the total respondents know the concept and purpose of the statement of Tauheed (Kalma-e-Tauheed). 77.8% believe that it is very important that children should recite the Kalma-e-Tauheed.

Next of these five practices is Salaah or offering prayers to Almighty. According to surveys three to four percent of Muslims attend weekly Friday prayers in America¹³⁶. This number is low compared to about 40 percent of Christians in America who attend their church at least once a week¹³⁷ and 15% of Jews who visit their synagogue once a week or more¹³⁸. It may be because Muslims don't get a day off on Fridays or their practice of Islam is nominal. However, present study indicates that 97.8% of respondents know the purpose and functions of Salaah very well and 89.6% of them perform Salaah out of which 35.2% manage to practice it for five times a day and 21.9% offer these prayers of Fridays. Respondents were assessed on level of importance they attribute to the Salaah. 82.6% of the practicing respondent feel that Salaah is very important for their spiritual well-being whereas 80.0% of them believe that it is very important for their general health and well-being. Such results are indicative of very good standard of the American Muslims who participated in the present research on the most important practices of Islam.

The next important practice of Islam is to pay alms taxes or Zakaah which literally means to giving back to Allah a portion of his bounty as a means of avoiding the sufferings of the next life. Zakaah is less of a voluntary and more of a required religious observance; indeed it is a fundamental of the faith.

*Establish worship and pay the poor-due and obey the messenger,
that haply ye may find mercy*¹³⁹.

Amongst the Muslims of USA, it is estimated that they donate about 100 million dollars every year to their relief organizations, Mosques, and schools. Not all of these donations are Zakaah money and not all donations go through Muslim channels. Amongst the respondents of the present research, 95.2% indicated that they know the concept and method of Zakaah, 90.7% believe it to be very important practice, 87% showed that they know exactly to whom the Zakaah be paid and 78.1% of the respondents indicated that they regularly pay Zakaah. These people gave responses on to whom they prefer to pay Zakaah, 26.7% did not respond, 9.3% said they pay Zakaah to the needy people in the USA, 29.6% said that they pay it to the charity organizations in the USA, 28.5% responded that they prefer to pay Zakaah to the needy individuals in other countries whereas 5.9% said that they pay it to the charity organisations in the other countries.

Another parameter was Sawm or fasting (Rozah) which is another prerequisite of faith. Qura'an says:

*O ye who believe! There is prescribed for you the fast, as it was prescribed for those before you, that ye may ward off (evil)...*¹⁴⁰

Researchers say that about 47% of all Muslims fast in the month of Ramadan¹³ whereas present research did not elicit valid result on this parameter as the response rate was too low and was not analyzable.

The fifth religious duty of the Muslim is the pilgrimage or Hajj at least once in a lifetime. This is a series of religious activities and visit to the sacred monuments at Mecca. This is an experience that all Muslims affirm is a signal one in recognizing the unity of the worldwide community of Islam¹⁴¹. Present research indicates that 89.6% of the total respondents know the concept and significance of Hajj whereas 75.2% of them term it to be very important for a Muslim to perform Hajj once in a lifetime.

Above findings which belong to the section two of the list of our research objectives indicates that participants of the present research i.e. American Muslims stand high on the religiosity indicator. While living in a non-Muslim society and system, they are strong on their religious systems and practices. We will further see their standing on socio-cultural and political life which have been stated through the research objectives in section 3.

Research objectives related to the social, cultural and political life of Muslims in the USA lead us towards investigation in these life areas of the targeted population. As far as it is considered of social and cultural life of Muslims, American society and migrated Muslims both have exerted their

significant effect on each other. The process of acculturation as well as enculturation is evident in this case. However, socio-cultural life styles trespassing religious practices have not got much development amongst these Muslims as they wanted to keep their religious identity intact. Beginning with the food habits, the respondents of the present study were tested on whether they have the knowledge of concept of Halaal or Zabiha food and how much importance they attribute to the abstinence of non-halal food. More than 97% of the total respondents indicated to having knowledge of the concept of Halaal and more than 64% of the total sample rated it to be very important to abstain from non-halaal food. While commenting on this topic Haddad and Lummis report that “according to Islamic law Muslims are supposed to eat halal meat, that which is killed according to proper Islamic practice. This means that the animal is slaughtered rather than stunned, that the blood is completely drained, and that the words ‘in the name of Allah, the merciful, the compassionate’ must be said at the moment the throat of animal is cut. Often it is difficult to find the halal meat and in such cases there is a widely accepted compromise to buy kosher meat from a Jewish butcher shop¹⁴².

Importance of assimilation to the American has been given mixed response pattern. However the response category “somewhat important” got the maximum frequency of 47.8% whereas importance given to ‘maintaining family relations with US people belonging to other religions’ also got fairly

mixed responses having 'very important' most frequency that is 31.5%. Such response pattern indicates an open orientation of the American Muslims towards the American society in which they wish to keep their religious identity intact but along with it they prefer to maintain a good concordance with the prevalent culture and social relations with the local people of other religions.

Another most important aspect of American culture is that of dating. Dating is generally not accepted amongst Muslims because of its detrimental influence on the lifestyle and also because it is apparently a license to sexual relations before marriage¹⁴³. It has been observed that many Muslims in the USA allow their opposite sex children to meet with each other in order to understand each other so that they can set off for a marital relationship. Such a practice is performed in the presence of family elders. However, such a practice can't be termed as dating. Respondents of the present study were assessed on four response categories of permission to date for their children viz. 'no response' (2.2%), 'Yes, but only with other Muslims' (3.0%), Yes, but only with people of my ethnic group (9.3%) and 'No' (85.6%). Responses are evident of the fact that Muslims in the USA do not accept the practice of dating for their children.

Regarding education of children, American Muslims face difficulties in the sense that public schools do not provide Islamic education and many of

them have to find suitable alternatives. On the question whether our subjects prefer to send their children to non-Islamic schools, 63% responded in 'No'. This is probably because Muslims on the whole feel that the public schools which take their children away from the Islamic education pose difficulty before them to raise their children in the Islamic faith. On the other hand, Mosques support them in this purpose and education in the fundamentals of Islam and courses in Arabic are identified as the central elements of the Mosque experience for children and teenagers. According to the researchers, there are about 200 Muslim schools, about 500 Sunday Islamic schools, and six schools of Islamic higher learning in America. However, not more than three percent of Muslim children acquire any formal Islamic schooling outside of their home¹⁴⁴.

Television is also one of the most influential factors of the US culture. It influences children to a great extent in terms of their orientation towards education, value system, morality, attitude towards their family, religion and ethnic identity and their own social role in the society. Many a times, Muslim parents find some programmes or TV channel to be unfit to be watched by their children. In this connection, they take various measures of controlling or regulating TV watching of their children. On the question that whether they permit their children to watch anything on TV, 84.4% responded as 'No' whereas 72.2% indicated that they teach their children to judge what is appropriate to be watched, 26.3% follow the strategy of out rightly

discouraging their children to watch US channels on the television. More often parents find suitable alternative channels like religious, educational or socio-cultural channels from the country of their own origin provided that they are immigrants.

Another most important issue amongst American Muslims is that of higher education for women. In the USA it is mandatory to send children to school as it is state sponsored up to high school. However, later people sometimes think on the issue and mostly the idea is influenced by their ethnic and socio-cultural background back at their native country. Our respondents were assessed on this dimension and they provided mixed response on whether American Muslim women should go for the higher education. 35.2% of them rated it to be 'Very Important', 37.4% rated it to be 'Quite Important', 21.9% rated it to be 'Somewhat Important' and 5.2% rated higher education for women as 'Not important'. Mixed response trend may be due to various factors like very expensive education, moving girls to the university campuses which appear to be liberal areas and stay of a girl at a remote place away from parents or caretakers.

Celebration of Islamic festivals is also one of the indicators of socio-cultural orientation of American Muslims. Our respondents rate the celebration of Islamic festivals like Eids 'Very Important' (86.7%) to be celebrated as they are the hallmark of their religious identity for themselves and their children too.

Sometimes they face a difficulty that their children have to attend their schools therefore, they do not take them to the Eid prayers. But majority of them (77%) prefer to take them to Eid prayers rather than to send them to schools. At some places schools recognize Eid holiday and allow Muslim children to get the day off from their schools. We got 61.5% cases with such situation. However, response 'Yes' for the cases in which school closes on Eid holidays were 3.3%. such responses indicate that majority of Muslims in the USA prefer to attend the Eid prayers and celebrate Eid festivals along with their children and other family members irrespective of any academic or business preoccupations with themselves or their family members.

While studying attitudes on marriage, we see that there are different issues associated to this practice. Mainly Muslims prefer to arrange a Marriage only with a Muslim partner. However, there are a lot of deviations too but majority follows this trend. Elkholy¹⁴⁵, in this connection reports that Marriage of Muslim with only a Muslim was the matter of debate amongst those who born in the United States. Furthermore, he reported that if a Muslim woman marries to a non-Muslim, they were generally ostracized by the Muslim community. However, respondent of the present research on the same practice rated that it is very important (77%) to marry a Muslim. However, there exists another preference of ethnicity. 23% of the total respondents gave an

affirmative response to this query. Such an ethnic issue comes in the light due to an ethnic orientation and customs and rituals back at the native country.

One of the most important trends observed amongst the American Muslims is that of keeping themselves attached to their country of origin. Amongst our respondents, 63.3% rate it to be 'very important' whereas 26.3% rate it to be 'quite important'. Such an association is further strengthened with the level of importance they give to the teaching of mother tongue to their children. As many as 57.4% of the respondents rate it to be 'very important' and 80% of them or their children can effectively use the language of ancestors which is also spoken at their country of origin. More than 60% of the respondents say it is 'very important' to keep abreast with the developments in their native countries. There are different areas of focus while they keep abreast the events at their country of origin. 11.5% did not respond, 60.4% prefer to pay attention to all regions of the Muslim world, 21.9% mostly care for events in regions surrounding the country of origin whereas, 6.3% mostly care for events at the country of their origin.

Muslim community in the USA has become an established community. According to an estimate their number ranges from 2 million to 8 million and an exact figure says it is 4.7 million. Muslims have started to participate in the political processes like voting. They voted in bloc for President Bush in the US presidential election 2000. Three unscientific surveys of Muslim voters indicate

that Muslims voted 70% to 90% in favor of Bush with a significant 34% voting for the first time. Muslims, therefore, became the only bloc vote for Bush. In Florida, the last battleground, there would not have been any battle without an estimated 60,000 votes which Florida Muslims asserted that they delivered in favor of Bush¹⁴⁶. Amongst our respondents, 49.6% vote during four yearly presidential elections. However, many do not participate due reasons viz. either they do not want to reveal or they are ineligible to vote. 33% of the respondents participate in the two yearly off season election and many of them do not participate in this kind of voting due to their ineligibility.

Previous paragraphs provided an overview on the demographic, religious, social and political status of Muslims in the United States of America. However, researches in the area indicate that various socio-demographic factors cast their influence on religious and socio-political status of Muslims. Therefore, researcher felt curious to find out the impact of certain socio-demographic factors on the religious and social dimensions.

Primarily researcher analyzed the influence of gender on the level of importance given to the role of Salaah in spiritual life. Analysis reveals that Male and Female respondents are equal (males = 82.8%, females = 82.2%) in terms of rating the importance of Salaah in their spiritual life. However, they slightly differ on rating the level of importance of Salaah in health & well-being. Male data is falling in all categories with highest on 'very important' whereas

female data is 0% at 'no response' and 'not important'. Their concentration is highest (81.3%) on 'very important'. This indicates that almost all women respondents rate the role of Salaah to be very important in their health and well-being.

Men and women respondents were also compared on the practice of payment of Zakaah. They were particularly compared on their choice of agencies who receive Zakaah. Interestingly, they differ on their choices. While more males were interested pay 'needy individuals in the USA' (males = 14.1% and females 1.9%), females were more interested to pay to the 'charity organizations in other countries (males = 0% and females = 15%). Such a difference might have been due to various legal, social and economic reasons. Likewise, there are various other areas areas in which the distinction of gender could be determined with a vital role played by women. On the role of women, Ghazala Munir writes, "Muslim women continue to play an important role in their sacred enterprise. Women moved by their own innate desires to cultivate peace and understanding at the community level work independently and in organizations¹⁴⁷."

Conversion is another kind of influential factor that has a contingent effect on the lives of Muslims in the USA. A newly converted Muslim has to bring major changes in his/her lifestyle viz. social interactions, preferences of marriage, educational orientations, political orientations and food habits etc.

For example converted Muslims have to start with Halaal food which is a food restriction on Muslims.

Researcher analysed data to find out the difference on preference to abstain from non-Halaal food between the respondents who were converted to Islam and those who were Muslims by birth. Results indicate that converted Muslims are slightly low on rating the importance of abstaining from non-halaal food (converted = 42.1% and non-converted = 65.7%).

Impact of conversion was also studied on another dimension that is attitude towards marrying with Muslims. Converted subjects provide interesting information. 10.5% of them say it is 'not important' whereas 84.2% say it is 'very important'. On the other hand, non-converted respondents give mixed responses with highest (76.5%) to be 'very important'.

Another important socio-demographic factor was that of owning a home by the respondent. Researcher analysed data to see its impact on practice of sending children to the Islamic schools. Interestingly, our respondents who were living at owned homes were lesser (14.8%) in comparison to their counterparts who lived at a rented home (19.8%).

The impact of status of owning a home was also studied at the level of importance given to participation in American political process. Though the respondents who owned a home and also those who rented a home were almost equal (69% and 71.3% respectively), respondents of owning a home were better on the weaker ratings.

Our results obtained by the analysis indicate that Muslims in the United States of America are an intricate society which includes various kinds of people and systems, socio-religious variations, rituals and preferences. Various

economic and professional standards have also influenced the life standards and interpersonal patterns.

Thus, though the present investigation may not have elicited sensational findings it has provided important information with regard to the religious, social and political lives of the Muslim community living in the United States of America.

SUGGESTIONS FOR FURTHER RESEARCH:

The actual conduct of research was immensely enlightening; because while assessing American Muslims on their different life aspects, information much beyond what the questionnaires elicited was forthcoming through understanding and additional comments. The researcher began to feel that analysis of the narrative and detailed case history would have been the best method for study of this nature. Since this knowledge came to the researcher after a large amount of field work had been completed it could not form a part of the reported research but it should definitely feature under suggestion for further research.

Trends of scores on various dimensions or ratings of importance indicate that information may be explored on different models of research and researcher may consider studying actual life situations of those Muslims who live at remote and relatively less developed areas of USA.

At the end, it is suggested that further studies should be conducted on larger samples which truly represent of the entire Muslim population living in the United States of America.

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Appendix

Dear respondent,

I am conducting a research on 'religious and social life of Muslims living in the United States of America'. In this connection, I request you to kindly fill out and submit the following questionnaire which seeks information in three life areas viz. personal, religious and socio-cultural.

In case you do not wish to give your name please do not enter it. However, other information is necessary for the purpose of data analysis.

Please find time to respond to and submit the queries. I assure you that the data will be used for research purposes only and will be kept confidential.

Thanking you,

Aleem A. Faruqui
Research Scholar
Faculty of Theology
Aligarh Muslim University
India

Questionnaire

1. **Name (optional) :**

2. **Age:**

3. **Gender:**

- ☐ Male
☐ Female

4. **Please check the highest level of education that you completed:**

- ☐ Did not finish high school.
☐ Did not finish high school but earned a GED.
☐ Finished high school.
☐ Attended college or earned an Associate of Arts degree.
☐ Completed college and earned a Bachelor's degree.
☐ Attended graduate school but did not finish.
☐ Completed graduate school and earned a Master's or Doctorate degree.
☐ I don't want to specify.

5. **Occupation:**

6. **State of Residence:** Other:
7. **City of Residence: (Please indicate "unincorporated" or "county area" if not living inside a municipality):**
8. **Country of origin (if immigrant):** Other:
9. **If not an immigrant, what generation American are you?**
- ☐ First Generation American
 - ☐ Second Generation American
 - ☐ Third Generation American
 - ☐ Fourth Generation American
 - ☐ Fifth Generation American
 - ☐ Sixth Generation American or greater
 - ☐ I don't want to specify.
10. **You will describe yourself as:**
- ☐ African American
 - ☐ Non-Hispanic White
 - ☐ Hispanic
 - ☐ Arab
 - ☐ South Asian
 - ☐ East Asian/Pacific Islander
 - ☐ African
 - ☐ Native American
 - ☐ Mixed
 - ☐ Others
 - ☐ I don't want to specify.
11. **Did you convert to Islam?**
- ☐ Yes
 - ☐ No
12. **If born a Muslim, are you a descendant of someone who converted less than 100 years ago?**
- ☐ Yes
 - ☐ No

☐ I don't want to specify.

13. If immigrant, major reason to leave your country of origin:

☐ Better economic opportunities

☐ More social and political freedom

☐ Comfortable life

☐ To have a sense of superiority in native country.

☐ I don't want to specify.

14. You prefer to live in a neighbourhood that is:

☐ Mostly Muslim.

☐ Mostly your ethnic group irrespective of religion

☐ Mostly Muslim as well as your ethnic group.

☐ Mixed

☐ No preference

☐ I don't want to specify.

15. Do you own or rent your current home?

☐ Own

☐ Rent

☐ I don't want to specify.

16. How do you choose where you live? (Please choose which is most important for you:)

☐ Proximity to work.

☐ Proximity to school.

☐ Proximity to mosque.

☐ Proximity to shopping facilities.

☐ Proximity to an airport.

☐ Away from bad neighbourhoods.

☐ Away from people of an undesirable racial or ethnic background.

☐ Close to a fast highway or turnpike that gets to work or school quickly.

☐ Away from a highway to pick a quiet street deep inside a neighbourhood.

☐ I don't want to specify.

17. How far do you currently live from your nearest mosque?

☐ Within walking distance.

☐ Less than 1 mile.

☐ 1-3 miles.

☐ 3-5 miles.

☐ 5-10 miles.

☐ More than 10 miles.

☐ More than 20 miles.

☐ More than 50 miles.

☐ I don't want to specify.

Questions related to knowledge, perception and practice towards religion.

18. Do you know the meaning and concept of *Tawhid* (*Kalma- e-Tayyeba*) in Islam?

☐ Yes

☐ No

☐ I don't want to specify.

19. Do you think it is important that your children \ other younger children of your family should understand and recite *Kalma-e-Tayyaba*?

☐ Very Important

☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

20. Do you know the purpose and functions of *Namaz / Salaah* (Prayer)?

☐ Yes

☐ No

☐ I don't want to specify.

21. Do you offer *Namaz (Salaah)*:

☐ Yes

☐ No

☐ I don't want to specify.

21a) If Yes:

- ☐ Five times a day
- ☐ Four times a day
- ☐ Three times a day
- ☐ Once a day / Irregularly
- ☐ Once a week (Friday Prayer)
- ☐ I don't want to specify.

22. How important is *Salaat*, in one's spiritual life?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

23. How important is *Salaat* for one's health and well-being?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

24. Do you offer *Salaat* other than fardh times (e. g. *Tahajjud*, *Ishraaq*, *Chaasht*, *Awabeen*)?

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.

25. Do you know the concept and method of alms tax (*Zakaat*):

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.

26. How important is it for a Muslim to pay *zakaat*?

- ☐ Very Important
- ☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

27. **Do you know how much *zakaat* to be paid?**

☐ Yes

☐ No

☐ I don't want to specify.

28. **Do you know who deserves to receive *zakaat*?**

☐ Yes

☐ No

☐ I don't want to specify.

29. **Do you pay *zakaat* regularly?**

☐ Yes

☐ No

☐ I don't want to specify.

30. **If yes, to whom do you pay *zakaat*?**

☐ Needy individuals in the U.S.

☐ Charity organisations in the U.S.

☐ Needy individuals in other countries

☐ Charity organizations in other countries

☐ I don't want to specify.

31. **Do you know the concept of *Hajj*, and its significance in Islam?**

☐ Yes

☐ No

☐ I don't want to specify.

32. **How important is it for a Muslim to perform *Hajj* once in a lifetime?**

☐ Very Important

☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

Questions related to socio-cultural life:

33. Do you know the concept of *Halal* / *Zabiha* food in Islam?

☐ Yes

☐ No

☐ I don't want to specify.

34. How important is it for a Muslim to abstain from Non –*Halal* or non- *zabiha* food?

☐ Very Important

☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

35. Shall you prefer to send your children to the schools, which do not provide Islamic education but only common American education?

☐ Yes

☐ No

☐ I don't want to specify.

36. Would you like that your children (boys as well as girls) go on dating?

☐ Yes

☐ Yes, but only with other Muslims.

☐ Yes, but only with people of my ethnic group.

☐ No

☐ I don't want to specify.

37. How important is it for your children to get assimilated in American culture?

☐ Very Important

☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

38. **I permit my children to watch anything on American television channels.**

☐ Yes

☐ No

☐ I don't want to specify.

39. **I teach my children to judge which television programs are not wholesome or conflict with our family values.**

☐ Yes

☐ No

☐ I don't want to specify.

40. **I directly monitor what my children watch on American television channels.**

☐ Yes

☐ No

☐ I don't want to specify.

41. **I discourage my children from watching American television channels and steer them toward satellite channels that provide programs from my country of origin.**

☐ Yes

☐ No

☐ I don't want to specify.

42. **I allow my children to watch both American channels and satellite channels from my home country so that they understand how to survive in both cultures.**

☐ Yes

☐ No

☐ I don't want to specify.

43. **How important is it for you to maintain family relations with non-Muslim Americans?**

☐ Very Important

☐ Quite Important

☐ Somewhat Important

☐ Not Important

☐ I don't want to specify.

44. **How important is it for American Muslim women to get education and have jobs like their male**

counterparts?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

45. How important is it for Muslim children to learn Islamic values at a younger age?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

46. How important is it for an American Muslim to celebrate Islamic festivals (Eid-ul-Fitr & Eid-ul-Adha)?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

47. I do not take my children to Eid prayers because their absence from school may result into their loss academically.

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.

48. I do not take my children to Eid prayers because they are too young for it to matter.

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.

49. I take my children to Eid prayers regardless of their being marked absent in school.

- ☐ Yes
- ☐ No

- ☐ I don't want to specify.
50. **Our school district recognizes the Eid holidays and ensures my children are not marked absent when I take them to Eid prayers.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
51. **Our school district fully recognizes Eid holidays and remains closed for those days.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
52. **Our children attend full-time Islamic schools so this is not an issue.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
53. **How important is it for an American Muslim to marry a Muslim boy / Girl?**
- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.
54. **An American Muslim should only marry a Muslim of his/her own ethnic background.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
55. **An American Muslim should marry any Muslim regardless of ethnic background.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
56. **An American Muslim can marry any Muslim regardless of ethnic background but should give more weight to choices of his/her own ethnic group.**

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
57. **An American Muslim should marry any Muslim but my children should marry within our ethnic group.**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
58. **How important is it for an immigrant American Muslim to keep in touch with people of the country of his origin?**
- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.
59. **How important is it for American Muslims to teach their mother tongue?**
- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.
60. **Can you read, write and speak the native language which your ancestors used? (languages like Arabic, Persian, French, Spanish, Urdu etc.)**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
61. **Can your children have the similar level or lesser knowledge of the same language/s which you referred to in the previous question?**
- ☐ Yes
- ☐ No
- ☐ I don't want to specify.
62. **How important is it for American Muslims to keep abreast of latest developments in the Muslim World?**

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

63. When keeping abreast of developments in the Muslim World:

- ☐ I pay attention to all regions of the Muslim World.
- ☐ I mostly care for developments in regions surrounding my country of origin and including my country of origin.
- ☐ I mostly care for developments in my country of origin.
- ☐ I don't want to specify.

64. How important is it for American Muslims to participate in the American political process?

- ☐ Very Important
- ☐ Quite Important
- ☐ Somewhat Important
- ☐ Not Important
- ☐ I don't want to specify.

65. Do you vote during the Presidential election every four years?

- ☐ Yes
- ☐ No
- ☐ I don't want to specify.

66. If no, choose a reason:

- ☐ I don't care for the American political process.
- ☐ I do not get off from work on Election Day.
- ☐ It is inconvenient for other reasons.
- ☐ I am ineligible to vote.
- ☐ I don't want to specify.

67. Do you vote during the off-season elections held every two years?

- ☐ Yes
- ☐ No

☐ I don't want to specify.

68. **If no, choose a reason:**

☐ I don't care for the American political process.

☐ I do not get off from work on Election Day.

☐ It is inconvenient for other reasons.

☐ I am ineligible to vote.

☐ I don't want to specify.

Your personal comments or any information that was not covered in the questionnaire: